

THE
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Art. I. *An Account of the Life, Ministry, and Writings of the late Rev. John Fawcett, D.D.* Who was Minister of the Gospel fifty-four Years, first at Wainsgate, and afterwards at Hebdenbridge, in the Parish of Halifax ; comprehending many Particulars relative to the Revival and Progress of Religion in Yorkshire and Lancashire ; and illustrated by copious Extracts from the Diary of the Deceased, from his extensive Correspondence, and other Documents. 8vo. pp. 429. [A Portrait.] Price 12s. 1818.

IN looking at a biographical volume of moderate size, which records the general course and principal incidents of a pious, diligent, and useful life, protracted too beyond the ordinary length, it is highly gratifying to reflect how much more is implied than related. Exclusively of childhood and the earlier part of youth, (in which stage also there might be a worthy preparation for what was to follow,) it is the story of perhaps almost sixty years of unremitting exertion applied, day by day, to the most valuable purposes. But in such a course what a prodigious number there have been of distinct acts, involving the voluntary exercise of the understanding, and the different moral and physical powers, directed to objects prescribed by conscience, and performed and repeated with resolute perseverance from a regard to the Almighty ! How many myriads of these distinct acts such a life will have included ! What a multitude of them, to make up the intellectual and practical exertion of a month or even of a week ! And yet, the biographical memoir can record all this only according to the scale of a paragraph of three or four sentences to the month, hardly a single line to a day ; though each one of many thousands of these days has contained, in strenuous, well intended, and for the most part well applied effort, in thought, speech, and practical occupation, a quantity of good agency of which the expression

in written words would be enough to fill the greater part of a moderate volume. So much more good has there been in a good man's life than the most prolix biographer could ever tell !

Not that it is a thing to be regretted, that he should be confined to so small a proportion, and should describe generally and collectively, in a few words, that which has been laboriously acted in an almost infinite detail and succession of particulars. This extreme abridgement still forms a record large enough, and often too large, for the small proportion of time which can be well afforded for reading it, by those who come after the good men departed, and have their own close succession of duties to fulfil. But we repeat that it is very pleasing to consider, of how many thousands and tens of thousands of distinct acts and efforts of piety and conscience, and of how many millions of serious thoughts and emotions, that life consisted, of which the whole written history is limited to a volume which may be read in one or two days. It is also pleasing and striking to reflect that the Lord of whom these good men have been the faithful servants, retains in the infinite capacity of His memory the entire uncontracted record in all its particulars.

Ideas of this kind have been strongly suggested to us in the perusal of this volume. Though it may be somewhat too large, by that rule of proportion according to which the time and attention of living men can be given to the characters and histories of those who are dead, we have been again and again arrested by the reflection, what a large amount of Christian exertions we have in truth been reading of within the few hours in which we have passed over one ten years, and another ten years, of a life scarcely ever surpassed in the earnest improvement of time, in the exertion of every faculty to effect some good, especially in the service of religion.

It is not on the authority of the book merely, that we employ such strong expressions. Indeed we think that in respect to this great comprehensive virtue of invincible assiduity, the Author, aware of the tendency of his filial partiality, has been so cautious to avoid terms of excess, that he has but barely done justice to his venerable relative. We are certain it would be the concurrent testimony of all who were placed, during a considerable length of time, within near observation of Dr. Fawcett's course of life, that it is hardly within their power to imagine a more perfect example of virtuous industry. We are confident there cannot be one of his very numerous pupils, who, if he has had occasion to stimulate himself out of trifling and sluggishness into manly and Christian exertion, by recalling to his mind the examples he has beheld, did not recollect among the very first of them, that of his excellent preceptor. He ha-

thus been, at great distances of time and place, a silent monitor to very many consciences. He was, in the full sense of the word, indefatigable. Even breathing seemed hardly more essential to his life, than application to one useful or important employment or another. Neither ill-health, when not in a severe degree, nor inclement seasons, nor the grievances of various kinds which were inevitably incident to a person involved in so many concerns, in short, nothing, literally, but oppressive pain, could suspend this course. As a preacher, he had very few Sundays, excepting times of illness, in the whole half century, exempted from public labours; and though his sermons were not prepared in an elaborate and punctilious manner, they generally cost him a considerable degree of attention; and they were to be addressed, with very infrequent exception, to the same congregation all the year round. In a numerous seminary for youth, he took not only the general and uninterrupted superintendence, but a large share of the toil, for so long a course of years, that by the time he withdrew from it, those of his earliest pupils who had survived so long, were at no great distance from old age. He was an insatiable reader, and with a freedom and variety of taste unusual, we believe, among that most worthy class of men of the middle and latter parts of the last century, to whom we should be inclined to give the denomination of modern puritans; men characterised by a seclusion almost ascetic, from the general habits and gayeties of society, by a high and what was growing to be deemed a rigid standard of morality, maintained both in principle and practice, by a seriousness somewhat approaching to austerity, and by a faith formed much on the model of the Puritan divines. Many of these excellent persons, we have understood, were considerably restricted as to the extent to which they judged it right, or felt any disposition, to go in the field of literature. Dr. F., on the contrary, while as fully in the possession of every conscientious perception as any of them, and in every respect one of the worthiest of their number, had a much more craving curiosity, a mind more adapted to receive gratification in many different ways, and comprehended better how all kinds of knowledge may be made to subserve religion. He took a free and ample range among books, and trained his pupils to do so. His taste was fitted to almost every kind of reading that could in any sense be called good. He had a strong relish for writings of wit and satire, though distinguished by a quite extraordinary degree of gravity of feeling and manners.

But we were not intending to describe his character generally, but only to note the proofs and modes of his singular industry. And there is to be added to the account, a very con-

siderable series of printed works, all composed with deliberate care, though not with protracted severity of study.

That all this should admit of his having the general direction of a considerable farm, and of his frequently employing himself in the operation of book-binding, may well appear somewhat enigmatical to many good men who would nevertheless think it strange to be taxed with idleness.—For the general illustration of the devout spirit and the conduct of this excellent and most admirable quality of which we have made this brief exhibition, we were unwilling that so extraordinary an example of it should receive less than the due honour, in consequence of that measured language of eulogy which the Biographer knew he could not exceed without being liable to the imputation or suspicion of indulging his affection in terms of exaggeration,—imputation, we mean, from those who did not know Dr. Fawcett.

While so many vain and wicked beings are passing over the stage of mortality, worthless and useless, or worse, from the entrance to the departure, it is a cheering, and indeed quite a noble spectacle, to see a life distinguished by the full predominant character of religion from twelve years old to the close at near eighty. Nothing can be more delightful than the picture of this early piety, accompanied as it was by an earnest and unremitting passion for the instruction afforded by books. Some of the books are enumerated which aided this self-discipline, in which an elder brother was an associate, and which included an application to the Supreme Instructor. ‘ They often retired into the barn together for prayer, whither their pious mother, pleased with these early appearances of serious concern, sometimes secretly followed them to listen to their artless and devout aspirations.’

Apprenticed at a very early age, in consequence of the death of his father, to a manual employment, the subject of the memoir remained unalterably under this consecration which had passed on him almost in his infancy. His daily task of service was rigorous, so that he had scarcely any time for reading but what was redeemed from sleep. But the Bible was his constant companion, both when he could look into it and when he could not.

‘ Between the age of twelve and fourteen he had read it over repeatedly; and he thought himself enriched for ever when he had obtained possession of a small pocket *Bible*. Perhaps it would scarcely be proper to relate the different plans he adopted to elude the notice of the family, who had no idea of the enjoyment he found in reading and retirement, and the means he employed to rescue from sleep &

little time for these purposes. Happily for his turn of mind, he had a small lodging room to himself; a considerable part of his pocket-money was employed in the purchase of candles. The family retired at an early hour; he, among the rest, took his candle up stairs, and, to avoid suspicion, when he had been a little time in the room, hid the candle till he supposed the family were all asleep; when he betook himself to his delightful employment for a considerable part of the night. Sometimes he tied a weight to his foot, and at others fastened his hand to the bed-post, that he might not sleep too long. These circumstances are not mentioned here to excite imitation, for he was himself afterwards sensible of their impropriety, in the injury which his health sustained; but they show the decided bent of his mind, which no obstacles, even of a prudential nature, could restrain. This notice of them may likewise lead those who are distinguished by privileges, and have every encouragement from their parents and other connexions, to value their opportunities, and to be more solicitous to improve them. A considerable portion of the time thus redeemed from sleep, was spent in earnest and fervent prayer.'

So fair and worthy a commencement never became a reproach in the long sequel of sixty years; a life without a stain, and devoted throughout, in very nearly the greatest degree possible to a human being, to mental and Christian labours. From their regular and little varying tenour, and fixed station, they were not adapted for an entertaining or a striking history. It is not to constitute himself a spirited subject for history, that a good man lives; that he prays, and studies, and teaches; that he relieves distress, strives against sin, takes up his cross, and follows Christ. It is probable that in the earlier part of Dr. F.'s ministry, within a local sphere of much ignorance and barbarism at that period, many incidents must have occurred to him which would now form curious anecdotes; but they passed from memory; and what remains on the record of his whole long life, is a uniform course of substantial Christian services, performed under many afflictions, and without strongly marked epochs, or signal events or conjunctures. Such a subject leaves it very much at the discretion of the biographer how long or short the memoir shall be. He may give a comprehensive description instead of introducing much of a narrative which he sees to be unsusceptible of strong diversification. Or, seeing that many things in the long succession are very much alike, he may select a few as representative of the general character of the whole. Or he may attempt a circumstantial detail of all that admits of distinct relation in the whole train.

We think the excellent Author of the present volume formed his plan somewhat too much according to this last mode. But there may be considerations to justify this in part. Dr. Fawcett had, by seniority, by superior attainments to those of most of his brethren around him, and by an excellence of character above

the reach of slander itself, an extensive local sphere of personal influence and importance. Many of the Christian societies and their ministers, within that circuit, owed to him the benefits of what may be called a religious patronage. His history is thus implicated with that of the progress of religion in that part of the country ; and it may fairly be presumed that in those religious stations and communities, the traces of him will long remain, in an affectionate veneration which will create an interest among *them* in many particulars and details, (especially when some of these details are found relating to themselves or their ancestors,) not to be expected in the wider circle of readers. It may be presumed also, that Dr. F.'s long and numerous succession of pupils, scattered over the country, would not demand brevity as the most essential recommendation in a memoir of their venerated Tutor. But still, after allowing for all these considerations, we are apprehensive that the highly respectable Biographer will be deemed to have erred as to the proper scale for the narrative, and to have therefore been led into a much too particular statement of circumstantial *minutiae*. The work may probably, too, be accused of too much collateral detail concerning persons of Dr. F.'s acquaintance, who cannot by the mere circumstance of their having been justly interesting to him, be made interesting to the reader, when nothing can be related to display them as remarkable in themselves. With some considerable exception on these accounts,—and perhaps on that of a too protracted length in the formal expression of comments and reflections, though always of useful tendency,—serious readers will find much in the volume to please and profit them. They will have before them an example of evangelical religion taking sovereign possession of a human being, pervading and actuating every faculty of the intellectual and moral nature ; maintaining this absolute indwelling in perpetuity ; modifying its operation according to all the situations, changes, duties, and afflictions, through which the long life of its subject was drawn ; constituting him quite a distinct kind of moral being from the natural and general character of human nature ; imparting a better adaptation to *all* worthy employments, and the chief and indispensable one to *some* of them ; promoting, most effectually, his improvement and consequent respectability, considered merely in an intellectual view ; turning his many sufferings to a happy account of not only ultimate but contemporary benefit,—what would force itself as such on the common sense of even a hater of Christianity ; and securing to him the highest, the extraordinary value of all the ordinary good of life.

The ideal picture of the true exemplification of Christianity, would consist of lines somewhat like these ; but here we contemplate the reality itself ; for we are satisfied that the character

displayed is really that of the man, without any delusive management for effect on the part of the delineator. The matters of fact are unostentatiously told, though with much too minute a recounting of circumstances; and much of the internal feeling and exercise is disclosed in Dr. F.'s own words, in letters, fragments, and a diary which he kept at one period of his life, beginning so early as his twentieth year, all written in the most unaffected manner of sincerity. With the laudable intention of rendering these illustrations of character in the strongest manner inculcations of religion, the Biographer has often made them a kind of texts for monitory and hortatory observations, amplified, it may sometimes be thought, to an unnecessary extent, the facts and sentiments themselves presenting, with sufficient obviousness, their own instruction.

The extracts from the part of the diary written at about the age of twenty, display a remarkable maturity of reflection and depth of religious exercise, with much of that pensiveness of feeling, that susceptibility to painful impressions, that tinge of gloom, which were visible in Dr. F.'s character during his whole life. A few passages in these extracts, it might not have been amiss to omit, on account of the cast of excessive simplicity which they bear as references to the most ordinary circumstances of daily life. A critical friend would have advised the omission also of the verses interspersed, as it is perhaps undesirable to perpetuate any compositions in the form of poetry, which do not contain some principle or germ, at least, of the poetic power. Dr. F.'s very strong sensibility, as a reader, to the charms of poetry, in every part of his life, might in some degree be mistaken by him, through an easy and not unusual beguilement of self judgement, for the creative principle of poetry. If the most genuine piety, and movements of the benevolent affections, and admiration of the beauties and magnificence of Nature, could in any case be admitted as satisfying the demand to which a writer voluntarily subjects himself when he takes the external vehicle of poetry, it would be in the case of some of Dr. F.'s compositions in verse.

Our hint that too much is said of many persons respecting whom it is impossible to excite any interest in strangers to Dr. F.'s connexions, must not be understood to imply that these memorials of his contemporaries and acquaintance do not include individuals whose claims to renewed attention will be acknowledged by religious readers in general. The names, for instance, of Grimshaw and Venn, are already familiar to such readers, and these most excellent and useful men, situated in his neighbourhood, were among the friends of his earlier life. Very pleasing sketches are given of their characters, and the success of their Christian operations. The character of the former of these, was quite of a romantic cast, if such a description can be ap-

plicable to what may also be correctly described as eminently apostolic. He was daring, adventurous, versatile, as well as persevering and indefatigable. In a manner not to be conceived of from any description, he could mingle solemnity and vivacity, we might say playfulness, so that they should exist *at the very same time*, and without incongruity, at once impressing and captivating his devout religious friends. He had such elastic, bounding spirits, united with great corporal strength, that in going across the enclosed country he would sometimes leap over the wall at a spring, in preference to taking the trouble to open the gate or surmount a stile just at hand. In the life of such a man, sent to preach among a most barbarous population, and most ardently fulfilling his religious vocation literally every day, there could not fail to be a multitude of remarkable incidents, and what would make curious anecdotes, which it is perhaps to be regretted that no contemporary witness should have put on record. It is recollect, for instance, in what manner he secured the quiet of meetings of religious persons for reading and prayer on the Sunday evenings in the heathenish town where he was stationed. The master of a house where such a practice had been begun, complained to him that this pious exercise had been disturbed, and the persons coming to join in it insulted, by a number of rude, profane fellows, placing themselves in a long entry from the street to the part of the house where the meeting was held. Grimshaw requested that, in case of the repetition of this nuisance, information might, at the time, be quietly sent to him. It was repeated, and the information was sent; on which he put on his great coat, and went in the dark (it was winter) to the house. He added himself, without being recognised, to the outer end of the row of blackguards, and affected to make as much rude bustle as the best of them. But being a man of athletic sinew, he managed to impel them by degrees further and further up the passage, and close to the door of the room, which was thrown open in the tumult, when he with one sudden desperate effort of strength and violence, forced the whole gang in a moment into the room and into the light. He instantly shut the door, took from under his great coat a horsewhip, dealt round its utmost virtue on the astonished clowns till his vigorous arm was tired, then fell on his knees in the midst of them, uttering in a loud imperative tone, "Let us pray," and he prayed, with such a dreadful emphasis on the words hell and damnation, that all in the place were appalled. The wretches were dismissed, and there was no more disturbance given to prayer-meetings.

Such a transaction conveys some illustration of the state of society at that time, in that part of the country. It was that semi-barbarous state in which an individual, if he can but

once acquire weight, has more weight than (of the same rank) he would in any other; because there are fewer authorities to interfere with his, and divide with him the deference of the people,—no established standard of manners, to which they are to consider *him* as well as themselves amenable, no deliberately adopted system of opinions to afford a point of appeal from his judgement, and but little recognition of the authority of the law or government of the land. Even the considerable strength of superstition which is sure to remain among such a people, may, without his consent, come over to his side, to reinforce the hold he has on them by better bonds. It is related, that when Grimshaw had protested against the recurrence of a profligate wake, and the people were nevertheless resolute not to surrender so delightful and long established a luxury, a dreadful thunder-storm which happened just at the time, was really believed by some of the alarmed and dispersing multitude to be a vindictive sign from heaven in sanction of his disregarded remonstrance. But this ascendancy over their minds, which their very superstition lent itself to confirm, was acquired by his virtues,—by the sanctity of his conduct, the invincible evidence of the sincerity of his piety, his generosity, his self-devoted zeal and indefatigable exertion to do them good in every possible way, and all this accompanied by that intrepidity of spirit which trebles the value, both in estimation and in fact, of almost every virtue.

But we are digressing from our business unpardonably, especially as these anecdotes are not recorded in the book before us. The apology is, that for hundreds of years there had not come within the district contiguous to that which was to be the scene of Dr. Fawcett's labours, a man so important to the welfare of the inhabitants as Grimshaw.

In addition to the benefit derived from such a vicinity, the transient but mighty labours of Whitefield had left a strong impression on the tract where it was the appointment of Dr. F. to be afterwards a preacher for more than half a century. Rather early in his youth, he was repeatedly one in the immense crowds that were commanded into solemnity by that voice which was probably heard by a greater number of persons at once than any voice that ever spoke, excepting, possibly, that of Nadir Shah, when he commanded to slaughter and devastation. It was to Whitefield that Dr. F. owed the decidedly evangelical form of his religious faith and feelings, which till then had been but very imperfectly defined and consolatory.

He became a preacher and a pastor about the twenty-third year of his age, after a long training of serious thought, and reading, and social religious exercises. The protracted, and solemn, and even distressing deliberation on the question of daring to enter on this employment, renewed afterwards in the form of a

question whether it was not his duty to surrender it, may be produced as one of the monumental illustrations of an order of feelings at that time entertained respecting this form of Christian service, among the most serious of the Dissenters, feelings which will be but imperfectly comprehended in the present day. While we justly impute a degree of superstition to the notions and feelings of our excellent ancestors respecting *a call* to the Christian ministry, that service is now adopted by some of our young men with a light facility approaching as much to the other extreme.

Quite as unlike the present state of things is the Biographer's account of the taste of those venerable ancestors in the selection, in that northern tract of the country, of situations for their places of worship.

' Whatever the motives might be, whether to avoid interruption and persecution, or merely for the sake of the private convenience of those who erected them, the first Dissenting places in this part of the country, which were generally small, humble edifices, were built in secluded spots, adjoining neither towns nor villages, but withdrawn from the notice of the public. The promoters of these erections had no idea of courting the attention of their neighbours, by inviting appearances and splendid attractions. Such was the situation of the meeting-house at Rawden, which was unquestionably one of the oldest in this part of Yorkshire. Though there were numerous villages in the vicinity without any places of worship, it was erected in a solitary though beautiful place, at a distance from the public road, surrounded by woods. Tradition records that when it was opened, the minister who officiated on the occasion, struck with the peculiarity of its situation, chose for his text the words of the Psalmist : " We have found it in the fields of the wood." '

Dr. F.'s first locality as a minister, had this solitude without this beauty : it was on the border of a wide and gloomy moor ; but had, not far off, on the one side, narrow, deep, long-extended glens, with thick, dark woods and rapid torrents from the mountains, all together forming scenes of the most solemn and romantic character, in which it might have appeared impossible for the contemplatist to remain long without a sensible preclusion from his mind of all ideas of a gay or even cheerful order. And indeed, we think it very possible that musing in these scenes actually did co-operate with Dr. F.'s favourite book, Young's *Night-Thoughts*, and his ill health, to confirm at this early period that deep gravity of character which was habitual through life, and which, but for the effect of religion, would have borne a colour of gloomy funereal sadness. The solemnity and silence of those valleys, with almost all their romantic and ghostly influences, have since vanished, at the invasion of agriculture and manufacturing establishments.

The roads traversing the country where the meeting-houses

were thus, like hermits' cells, sequestered among woods or in the dreary precincts of moors, were scarcely any thing like what we now mean by the term : they were mere tracks, or, at best, narrow, rough lanes for rural communication, often requiring some geographical knowledge and address, and no small labour, to wind through them to the intended point. And many of the persons constituting the congregations, had to come from a distance of miles, of many miles, on the Sunday morning, and return the evening of the same day. A number of Dr. F.'s first auditors, for instance, are here said to have resided at a place fourteen miles from the meeting-house. Among the zealous worshippers of those days and places, it was not, even in the depth of winter, thought too much for persons of the stronger sex, to go and return many miles on foot. A man like Dr. F. would be greatly and conscientiously anxious that hearers so little sparing of exertion, should reap all the benefit that diligence on his side could supply.

In process of time it came to be one of his occasional employments and highest gratifications, to assist the little parties thus coming from various distances for worship and instruction, to make a commencement of public religion in their own neighbourhoods respectively, where he had the pleasure, during the subsequent years of his long life, to visit them now and then, to witness their success and progress, and repeat to them such instructions as those under which their Christian course, as individuals and as societies, had begun. Some of those societies have since become ramified into several congregations, each of which subdivisions has grown to a strength which the original church could not in its earlier periods have expected, even singly and undivided, ever to attain.

In the early part of Dr. F.'s ministry, his pleasure and usefulness were ungraciously affected by the narrow, disputatious, and inquisitorial spirit, which is described as prevailing in the people and teachers of the religious denomination to which he belonged, about the middle, and for a good while subsequently to the middle, of the last century. A very curious account is given by our Author of the manner in which their minds were cramped, stunted, and irritated by a hyper-Calvinistic cast of doctrine, acquired, but with the commonly attendant circumstance of a greater excess in the disciples than even in the doctors, from the writings of Dr. Gill, a man of great learning, and of Mr. Brine, a man of distinguished acuteness. But men destitute of both these qualifications, and especially one Johnson, of Liverpool, were suffered, in that north-western part of the country, to have an influence reflecting very little honour on the understanding of many of the religious societies. Even many who were by sincere piety checked from

following out their train of speculation, to daring and profane assertions respecting the Divine government, and an antinomianism of inference, were nevertheless incapable of relishing or enduring any preaching or writing that omitted the doctrine of eternal decrees. They could find no vitality or instruction in any religious ideas below the altitude of the supralapsarian ground. To quote from our Author a curious synonime of theirs to this epithet, and one which we confess to be new to us in the history of religious cant, ‘the upper fall settlements’ were the favourite region of their Christian contemplations. ‘The Gospel Call,’ to cite another sample, was necessarily implicated in their disquisitions; and to them it was one of the greatest of abominations, that a preacher of Christianity should endeavour to enforce that religion on the consciences of unconverted sinners. Dr. F. retained far too strong an impression of Whitefield to coalesce, or to be capable of any approach toward coalescing, with any such order of religious sentiment and ministerial practice; but then, there was no avoiding the accustomed penalty for maintaining mental freedom among mental slaves. It was not solely among the Baptists, as his Biographer remarks, that the rigid creed and pugnacious temper prevailed, from which both his opinions and his habits of feeling kept him aloof.

We do not attempt any historical abstract of his long and valuable life. Duties constant, multiplied, accumulated, ponderous, were laboured through with more than a hero’s resolution, but they were of too plain a kind, and too much the same from year to year, to admit of a stimulant diversification in the record. Long and violent sufferings at several times from the stone, the loss of amiable near relatives, and two or three changes of abode, are some of the most marking circumstances of the history. His ministry was to the same congregation from the beginning to the end; and great disinterestedness was evinced in this faithful attachment, as he refused repeated advantageous offers of change, one of them at a time of great pecuniary difficulty. The building of a new meeting-house for the enlarging congregation, in a locality of less wild, inhospitable, and solitary, but not less picturesque character, in which, in his infirm and suffering state of health, he would have thought it the absurdest of all predictions that he should preach nearly forty years, was one of the most prominent circumstances and changes in the uniform tenor of his life. Half a century ago, the raising of a new meeting-house was vastly more of a novelty than it is now, when it is an event but little more remarkable in many parts of England, than the erection of an ordinary dwelling-house of the same cost. The altered character of the times in which his later life was cast, was, in this one

circumstance of change, highly gratifying to him as a zealous friend of religion, not to say as a Dissenter, in which capacity, though very decided, he was very moderate. For religion's sake, he took so much interest in the state of the Established Church, as to be greatly delighted in beholding the progress of the serious spirit and of evangelical doctrines in its ministry ; disagreeing in this, however, it is true, with an immense number of the zealous adherents of that very Church, both at that earlier and at this later period. From that time to this, the main strength of the Church,—for we suppose we cannot be incorrect in thus denominating so vast a preponderance of the numbers, the learning, the state patronage, and the importance in society on the score of rank and family,—the main strength of the Church has been systematically and violently hostile to the innovation which such men as Dr. Fawcett rejoiced to behold. While he was exulting in what he thought the happy effects resulting, in his own previously barbarous and wicked neighbourhood, from the irruption of such men as Whitefield and Grimshaw, he observed that no names were pronounced with so much abhorrence by whatever constituted the living ministry, and agency, and authority of the Church. The great body of the authorised teachers to whom a Protestant Christian State had committed millions of souls for instruction in their most momentous concerns, were all but unanimous in pronouncing the doctrine of these zealous men respecting the necessity of a moral change in men's minds, to be nonsensical and pernicious, and the general effect of their labours a grievous plague introduced into the community. They deplored the departure of those better times in which the prevailing ignorance, barbarism, and irreligion experienced no such alarming disturbance. What a subject for awful contemplation this must have been to a man of enlightened and evangelical spirit, who could feel no value or veneration for institutions, but in regard to the good they were adapted to do, and who could conceive no other way of judging of adaptation so reasonable, as by the actual effect habitually and generally produced ! No wonder that persons awakened to this view and feeling of the subject, by the influence of the grand innovation, should have become Dissenters, where they found the Church all around them estranged from Christianity ; or where, after the death or removal of a minister, in some rare instance himself transformed into an advocate of evangelical truth, it has been found quite out of all hope that there should be a successor of similar spirit. It might be with great pain and reluctance that they were brought to the determination of detaching themselves from an institution revered by their ancestors, who had taught them also to revere it, and which was sanctioned by almost all that

were of authority in the land ; but it became a solemn question, how they could in conscience practically acquiesce, for themselves, their families, and their neighbourhoods, in a corrupt and perverting discipline of their minds in regard to the supreme concern of their salvation. To one portion, indeed, of these conscientious men, there was afforded a compromise. Those who had not so decidedly adopted the Calvinism of Whitefield as to be debarred from the resource, found in the system of Wesley a very commodious intermediate position for maintaining, as they fancied, and as their able leader intended, such an allegiance, in form, to the Church, as to escape the guilt and charge of schism, and at the same time for enjoying the genuine means of religious communion and instruction. This self-deception was among the most effectual of the early causes of the great success of the Wesleyan plan. There were other powerful ones, but this was among the most powerful. We have used the word ‘self-deception,’ for we should think nothing could be more palpably evident than that those were most certainly Dissenters, who expressly placed and prosecuted their system under the protection of the laws and regulations appointed in behalf of Dissenters, and who could not have carried on that system in any other way. And we think it has been very justly remarked by the Authors of the “History of Dissenters,” that the Wesleyan Methodists, to whose wide and zealous exertions and incalculable usefulness there needs no testimony of ours,—have been very slow to manifest an equitable disposition toward the original avowed Dissenters; inasmuch as, during the greater part of their progress, they have affected to disclaim the Dissenters, to stand on a different and as it were half consecrated ground, within the precincts of the Church, and on this ground to disallow the imputation of schism, alleging that *they* were not among the deserters and the enemies of the Church, when all the while they owed their existence with impunity to the protective institutes, the attainment and prolongation of which had cost the Dissenters a long account of great exertions and deep sufferings,—and when, too, the only thanks obtained from the Church for this pretended adherence, this disclaimer of combination with the Dissenters, were scorn and detestation.

For diverting so far away from the personal history of Dr. F., we must allege in excuse the example of his Biographer, who dwells at some length on the circumstances of the revival of religion, by the innovation of Whitefield and Wesley, and their zealous contemporaries, in the part of the country where the Dr.’s subsequent ministerial lot was cast. We return to to him but to conclude our notice of the book.

Toward the latter part, there are many details of his con-

nexion with important religious institutions, the Bible Society, the Baptist Missionary Society, and a new academical institution in Yorkshire for young ministers. Relatively to the Mission, there are some characteristic letters from Andrew Fuller. Near the close there are some interesting displays, in most instances in his own words, of Dr. F.'s mournful but pious sensibility under the loss of near relatives, and affecting references to the sensible approach of the end of all his labours and afflictions. The earnestness of his diligence was not to be abated by either his bereavements or his increasing infirmities. His invincible assiduity in preparing his *Devotional Family Bible*, which was not commenced till his sixty-eighth year, maintained an admirable rivalry with the best exertions of his most vigorous years. In one of his letters he says,

' I often wonder that I have been enabled to sit to close study, for twelve or fourteen hours in the day, without any material injury to my health. The fact is, I am running a race with death at my heels, not knowing how soon he may overtake me. The work is formidable; but who can tell what the Almighty may intend to do by one of the weakest and most unworthy of his servants?'—' At all events, so long as I am continued in a capacity for writing, I feel a strong inclination to persevere. Above two thousand close pages have cost me some labour.'

The entire manuscript amounted to near nine thousand quarto pages.—No criticism is here necessary on the numerous writings of Dr. F., which are all recounted, with the circumstances prompting or attending them, by the Biographer. Several of them have been extensively and beneficially read, especially his *Sick Man's Employ*, *Advice to Youth*, and *Essay on Anger*. It is impossible for any writings to bear more unequivocal marks of piety, seriousness, and the worthiest intentions. As to literary quality, they were correct and perspicuous, and did not by an ambitious style affect to lay claim to mental endowments of the powerful or original order.

For a close, we transcribe the interesting paragraph which closes the Memoir.

' It is not without sentiments of regret, mingled with other emotions, that the writer now lays down his pen. After having spent many of his evening and midnight hours, as it were, in converse with the deceased, by endeavouring to draw aside the curtain from days that are gone for ever, and by musing over his manuscript papers, the conclusion of his labours is like another separation, without the prospect of meeting again on this side the grave. He now commits the result of his researches to the public, with a sincere wish that a Divine blessing may accompany them, so that they may be in some measure instrumental in promoting and perpetuating those principles and that true spirit of Christianity, which are honourable to God and conducive to the best interests of mankind.'

Art. II. 1. *A Vindication of the Criminal Law, and the Administration of Public Justice in England, from the Imputation of Cruelty.* In a Charge delivered to the Grand Jury at the Assizes held at Ely, by Edward Christian, Esq. Barrister, Professor of the Laws of England at Cambridge, and Chief Justice of the Isle of Ely. 8vo. pp. 78. London, 1819.

2. *The Substance of the Speech of Thomas Fowell Buxton, Esq. M.P.* in the House of Commons, March 2, 1819, on the Motion of Sir J. Mackintosh, Bart. that "a Select Committee be appointed to consider of so much of the Criminal Laws as relates to Capital Punishments for Felonies." 8vo. pp. 34. London, 1819.

IT is not on account of any novelty or force in the remarks brought forward by the learned Professor in this Vindication of the Criminal Law, that we are induced to resume the discussion of a subject on which we have already stated at some length the grounds of our opinion; but because the appearance of such a publication evinces the necessity of keeping alive the general attention which has been attracted to this grand feature of our domestic policy; because it shews that there are prejudices in high places which will oppose the utmost force of resistance to any attempts to meliorate our penal code; and that therefore no relaxation of effort can be allowed to the friends of the desired reform, under the mistaken idea that its abstract wisdom, or the eloquence of its advocates, will ensure for it immediate success.

We have read this "Vindication" with emotions partaking of surprise, but still more of satisfaction; surprise that at this time of day, a gentleman filling a high judicial station, should have put forth a pamphlet on this momentous topic, exhibiting so much looseness of reasoning, confusion of ideas, and even want of information; satisfaction that the severity of the Criminal Law is shewn to be susceptible of no more plausible a vindication, and that it has found no abler advocate. It is not indeed often, that the lawyer and the legislator are combined in the same character with illustrious advantage. It is not even desirable, that those whose province it is to administer justice with sacred and implicit adherence to the letter of the laws as they exist, should have their habits of deferential and patient research disturbed, or the opinions carefully deduced from statutes and precedents, shaken or perplexed, by free and speculative reasonings. Now and then, an individual has been found to possess the opposite qualities of mind and habits of thought in so nicely balanced perfection and activity, as to be capable of passing immediately from the bar to the senate, without ever suffering his learning to obscure his notions of moral rectitude and humanity, or his private convictions to bias

his professional decisions. An individual of this rare description, standing equally high as a lawyer and as a philanthropist, commanding the deference even of the judicial bench, and conciliating the confidence and admiration of the public, whether as his clients, his constituents, or his opponents, has even within our own time appeared, reflecting lustre on his profession, and doing as much honour as service to his country. But it would be too much to require of the most eminent among those he has left behind, that he should be a Romilly. Had that inestimable person, however, received the completion of his moral and legal education as a barrister in the Criminal Courts, instead of being a Chancery pleader, the phenomenon would have been still more striking.* If the scenes in which the greater part of our time is necessarily past, the aspect under which we become familiarized with human nature, and the kind of business which employs our exertions, have any tendency to give a permanent determination to the opinions and character, then, we cannot suppose otherwise than that the life of a barrister, passed, as Mr. Christian says his has been, and honourably passed, in the Criminal Courts, must, in the very nature of things, entail, like other professional avocations of an exclusive nature, some peculiar disadvantages. As an anatomist is prone to resolve every thing into organization, as adequate to explain all the phenomena of life, so, the lawyer may be led, by a similar perverseness, to attribute all the healthful or morbid appearances of society to the efficacy or inefficacy of law, and it will be natural to him to view as the sovereign remedy, the increase of its penalties. Habituated to the most disgusting specimens of depraved human nature, conversant with his fellow men chiefly under the character of nuisances or victims, he would be in danger of sinking in hopeless melancholy, were it not in the nature of the most painful impressions to become by reiteration, powerless. The veracity of the witness, the inflexibility of the judge, these are the only forms of virtue with which he is familiar: all the rest is the dry routine of necessary forms, the dexterity of counsel, and the apparatus of punishment. And yet, uninteresting, and in some respects disgusting, as are the circumstances attendant upon his profession, its importance, which is unquestionable, is not likely to

* It will occur to the reader as an honourable exception to some of the following remarks, that this phenomenon is in some degree realized in the person of that distinguished member of the House of Commons, who is now endeavouring to follow up the measures which Sir Samuel Romilly had so much at heart. The late Recorder of Bombay has necessarily passed many years of his life under the disadvantageous circumstances alluded to.

lose any of its dimensions in his own eyes, as he learns to identify it with the safety, the very existence of society. The multiplication of offences rising up continually before him, and tending to exclude all other and more hopeful views of society, will place this connexion in the strongest light. No wonder, then, that the individual, especially if gifted originally with no very distinguished capacity or elevation of mind, should resent any attempt to disturb the veriest excrescence of the jurisprudential system, as endangering the peace and security of society.

We think that every allowance ought to be made for the prejudices of persons of consideration in their profession, when discovering out of the line of that profession, any remarkable deficiency of good sense or liberality. Those who are the highest authorities in declaring what the law *is*, are not the paramount authority in determining what it ought to be: nay, they should perhaps be the last persons to admit that it ought to be otherwise than it is. To check the rashness of legislation, and to prevent the introduction of anomalous enactments, it is most highly fit, that that which is at once the highest legislative and the ultimate judicial court, should call to its aid the administrators of the laws, and that they should even possess a certain ascendancy in its decisions. But still, we must anticipate that the opinions of men trained up in these habits, will not uniformly harmonize with sound legislative wisdom; that they will sometimes seem to loiter behind the improving views and enlightened experience of the better part of society; and as laws are none the worse for being old, so, opinions may seem to such individuals, to lose no part of their venerable authority from becoming obsolete. When, therefore, these opinions are assailed, the tenacity with which they are held by their few remaining advocates, may possibly be found degenerating into petulant dogmatism.

The style in which Professor Christian has drawn up the present *Vindication of the Criminal Law*, will amply justify these remarks. He has thought proper to stigmatize the temperate expression of the prevalent feeling in favour of a legislative revision of the Penal Code, as ‘a clamour against the laws of the country,’ a clamour ‘founded in a misrepresentation of facts, in a misapplied humanity, and a misconception and ignorance of the principles of the laws of England.’ This is a serious and formidable charge, which, as implicating some of the first personages in the kingdom, some of the ablest statesmen, as well as some of the highest judicial characters, the Chief Justice of the Isle of Ely ought not to have been the person to bring forward rashly, or upon insufficient evidence.

The solitary document which is referred to in order to substantiate the above statement, is, the Petition of the Lord Mayor and the Corporation of the City of London presented to

the House of Commons, Jan. 25, 1819, from which Mr. Professor Christian extracts the assertion, ‘that the determination, ‘by juries to counteract the severe enactments of our laws, is ‘of daily occurrence.’ Two instances are specified by the Petitioners, in illustration of this statement; the one is the case of John Meakins, in the year 1807, the other that of Bridget M‘Allister, in the following year. After remarking upon the nature of each of these, the Professor exclaims:

‘So, for two cases, which are substantially correct, and which would have been perfectly so if each prisoner had been found guilty of Petty Larceny, the London Juries and all Juries are to be slandered, the Judges insulted, and the whole administration of justice degraded.’

We are ready to admit that the two instances brought forward in the Petition, afford very slender ground for the strong assertion with which they are connected, that the ‘determination’ of Juries to counteract the severe enactment of the laws, is of daily occurrence. Although that assertion is substantially true, and although some difficulty might be felt in adverting to more recent instances, we cannot but regret that the Petitioners should have contented themselves with evidence so insufficient as to bring suspicion upon their own statement. These cases were, it is true, ready at hand, having again and again been referred to since they were first mentioned in the House of Commons by Sir Samuel Romilly; a circumstance which, as stamping a sort of authenticity upon the evidence, might probably recommend it to the gentlemen who framed the petition. But we wonder that they did not perceive that the opinion of the Lord Mayor and the Corporation of the City of London, which must have been formed upon very different ground from that of two instances which occurred between eleven and twelve years ago, would have carried far more weight with it, in the shape of a simple affirmation, than incumbered with this meagre proof.

But we must go further, and admit that the statement itself is incautiously worded, and adapted, as all overcharged statements are, to defeat its own purpose. Such a determination on the part of Juries could be known to exist, only from their actually bringing in verdicts at variance with their oath; and this must have become systematically prevalent, before such instances of perjury could be of daily occurrence. Nothing was doubtless further from the intention of the worshipful and other Petitioners, than to cast an injurious imputation on so many of their fellow citizens; but we freely own that the Professor has an advantage given him by so unguarded an assertion.

If the Petitioners had confined themselves to the representa-

tion, that the growing reluctance of Juries, a reluctance in unison with the public feeling, to convict, in the case of crimes of a particular description, of the capital offence, had of late repeatedly manifested itself in their scrupling to admit in evidence what had been before held to be competent proof; if they had adverted to the strong expression of this feeling in the cases of some recent Bank prosecutions; if they had argued this disposition in Juries, from the numerous recommendations to mercy in cases of clear and decided guilt; or if they had simply pointed out the strong temptation to which a Juryman is exposed, to bring in a false verdict in instances where the excessive severity of the Law makes him shrink from the performance of his duty; the statement would have been unimpeachably correct, and quite as efficient for the purpose of the argument.

It is not that we have any doubt of a reluctance to convict being very frequent, and this reluctance may have often misled individuals into an actual dereliction of their duty as jurors. But a 'determination' on the subject would bespeak something more than reluctance: it would evince on the part of the Juryman, not only a very mistaken idea of his duty and of the responsibility connected with it, but also a most inadequate sense of the sacred obligation of an oath. A Jury sworn to bring in a verdict according to the evidence of the *fact*, have no occasion whatever to concern themselves with the nature of the *law*. It is not they who pass the sentence or determine the penalty: their responsibility is purely that which attaches to honest men passing their judgement upon the fact at issue; and their approbation or disapprobation of the laws as they stand, ought not in the slightest degree to bias their verdict. We believe this has not always been so distinctly understood as it ought to be, and hence verdicts have been brought in, more consonant with humanity than with justice. And so long as the Penal Code retains its sanguinary character, it doubtless will be felt as a most trying hardship, that the only alternative to perjury, should sometimes consist in being instrumental to the destruction of an unhappy but perhaps not incorrigible offender.

The two cases referred to in the Petition of the Corporation of the City of London, must not however be dismissed as unworthy of attention. John Meakins was indicted for stealing a pocket-book value sixpence, together with two bills of exchange, and three Bank Notes of the value of ten pounds each. Mr. Professor Christian, having been at the pains of examining the Sessions' paper, affirms, that there was no evidence whatever that the prisoner had ever in his possession a ten pound note. The Judge and the Jury, he says, '*might have thought*,' that the wife of the prosecutor had never put the Bank Notes into

the pocket-book, or that they might have been taken out by some other person before the prisoner had stolen the book. But this supposition is at direct variance with the verdict. The Jury, undoubtedly, had such been their conviction, would have found him guilty of stealing only the book. Would the 'able and correct Judge,' to borrow Mr. Christian's words, have 'endured in silence' that a pocket-book valued at sixpence in the indictment, should be gravely made the subject of a verdict of stealing to the value of thirty-nine shillings? In the other case, the box in which the ten pound note had been put by the prosecutor, was valued at one penny: in this case also, although there was no evidence, Mr. Christian says, that the culprit was ever in possession of a ten pound note, the Jury found her guilty of stealing to the value of thirty-nine shillings. Yet, the Chief Justice of Ely perceives no absurdity in these verdicts on his supposition! Only, he remarks that each prisoner ought to have been found guilty of Petty Larceny. But the question is, whether, in each case, the humanity of the Jury did not unduly bias their verdict, that is, unduly for the purposes of strict justice, and whether the extreme severity of the law did not operate on their minds, as the reason for bringing in the prisoners not guilty of the capital charge. Most persons will imagine that this was the case. We might also ask, whether the doubt, if any doubt existed in the mind of the Judge, as to whether the box did or did not contain the notes supposed to be stolen with it, (and which every one must believe were the object of the theft,) formed any sufficient ground for so immense a disproportion between what was, and what would otherwise have been the sentence, as that of a year's confinement and the fine of one shilling, contrasted with the punishment of death: we say, supposing the law under which they were tried to be unexceptionable in its severity, was not the sentence of the Judge quite as liable to objection, as the verdict of the Jury? No doubt, there were circumstances connected with the respective cases, which weighed with the Judge as well as with the Jury, that are not recorded in the Sessions' paper. Similar modifications of the verdict, in the case of capital charges, with the sanction of the judge, are well known, however, to be by no means unfrequent. Thus, 'Guilty of stealing, but not privately,' 'Guilty of stealing, but not in the dwelling house,' are verdicts often recorded, not from any doubt that if the theft was committed at all, it was committed privately, or committed in the dwelling house, but from a wish to mitigate the severity of the sentence. Some deficiency in the chain of evidence may sometimes be laid hold of for this purpose; but any serious deficiency of this kind, would obviously be fatal to the whole indictment: it much more generally proceeds from a

reluctance to convict of the capital charge, a reluctance which we earnestly hope Mr. Professor Christian is the only person in this country, holding a high judicial station, to stigmatize as in itself improper or unworthy of Englishmen, reprehensible as it confessedly becomes when it leads persons to go to the extent of violating their oath. Indeed, he himself instances with high approbation, as illustrating the merciful spirit of the laws, the case of a butler who was found in possession of wine to the amount of more than £100 value, which was proved to be his master's property, but it was 'held right that the Jury should 'acquit of the capital charge, because he *very probably* might 'steal only one bottle at a time,' the Judges having decided that property to the amount of forty shillings must, in order to its being a capital offence, be stolen at once. Now if this is not an instance of *evading* the capital sentence out of compassion to the culprit, we know not what can deserve to be so characterized. The construction put upon the Statute by the Judges, does them honour: it shews their strong disposition to mitigate, so far as lies within their power, the sanguinary severity of the Penal Code. But we must be allowed to doubt whether evasions such as these, answer the purposes of justice any better than the 'pious perjury' of a jury. Indeed, we can conceive of no danger that would arise from the mitigation of the law, that does not in a tenfold degree attach to these perpetually occurring instances of its relaxation in practice.

But the learned Professor is anxious to have it believed, not only that *Juries* shew no disposition to counteract the severity of the laws, but that what has been affirmed with regard to the unwillingness of *Witnesses* to give evidence in the case of capital indictments, is equally destitute of foundation. He declares, that he 'never saw within his jurisdiction a pre-'varicating witness, or one who attempted to suppress the truth, 'from an inducement to favour the prisoner.' Apparently with a view to give force to this assertion, although the instance is not at all in point, he refers to the circumstance of two young men being compelled to give evidence against their brother in law, who had attempted to poison them both, in order to obtain their property. When, in consequence of their declining to appear at the previous assizes, they were taken in custody, and brought by an officer into court, 'they gave their evidence con-'sistent with truth and public justice, though they manifested 'at the same time, an amiable anxiety not to complete the 'misery of their sister.' 'There *may be*,' adds Professor C., 'as in that case, sometimes amongst relations or near connec-'tions, an unwillingness to prosecute; but, fortunately for the 'public safety, the prosecution is not left to their choice.'

'The instance thus brought forward, is that of a person

charged with the intent to *murder*, a crime which, with the exception of some respectable individuals of the Society of Friends, is universally held to be worthy of death. A reluctance either to prosecute, to give evidence, or to find a true verdict in such a case, could not, obviously, have its origin in dissatisfaction with the severity of the law. In point of fact, no such reluctance is found to exist. No one has ever asserted or imagines it to exist. The exception of relatives placed in so painful a predicament, needs not come into consideration : any feelings of compassion for the culprit which may survive in their minds the discovery of his guilt, would oppose no obstacle to the administration of justice. What does the Professor's argument gain by such an instance as this? Can he perceive no difference of enormity between the crime of murder and that, for instance, of horse stealing, which should afford scope for a somewhat different exercise of compassion towards the offender under the indiscriminating severity of the law? Is a readiness to prosecute or to give evidence in the one case, any proof that there exists no reluctance to be accessory to the conviction of the offender in the other? Or is the learned Professor of the Laws of England ignorant, that while crimes with violence have always been viewed as both deserving and requiring to be visited with the extreme punishment, it is in the case of simple offences against property without violence, and these only, that the disposition in favour of an alteration of the law is with truth affirmed to be gaining ground. But Mr. Christian either loses sight of this distinction, or he purposely refuses to notice it. This capital blunder, for such we are willing to regard it, runs through his whole pamphlet. He freely charges the advocates of a reform in our Criminal Law, with misrepresentation, while he is himself guilty, through this singular inadvertence, of misrepresenting their views and opinions most grossly. The proposed measures, which have for the extent of their design, the repeal of statutes for the most part not a century old, he stigmatizes as 'new inventions,' and 'new fangled schemes,' originating in a want of attachment to the laws of our country; and the axioms on which these are supposed to rest, he broadly insinuates, are made use of only by 'design or ignorance.' Nay, he quotes Herodotus as an authority for calling them 'madmen,' as treating with contempt the salutary prejudices which every nation has in favour of its own laws; and, he charges them roundly with endeavouring to ridicule the administration of justice in this country.

When a dogmatist of commanding energy of intellect, such a man as was Horsley or Ellenborough, endeavours, by the mere terrors of his voice, to over-awe an antagonist whom he cannot confute, or, lashed into wrathful eloquence, calls vitu-

peration to his aid, there is a grandeur in the stormy display of so much talent, which half redeems the impropriety. But we can feel no respect for the feeble ebullitions of a third-rate mind when betrayed into an imitation of this logical thunder. On reviewing such flippant assertions as these of Professor Christian's, we are only led to regret that the learned Writer did not confine the labours of his pen to his Notes upon Blackstone. Mr. Buxton shall be made to reply to these aspersions.

' To prove the impolicy of our criminal code, I first state, *that it is at variance with the old law of England*, that our ancestors confined their capital denunciations to a few crimes of great enormity, that we extend ours to offences as various in complexion, as they are vast in number. To prove the first part of this statement, it is only necessary to refer to Lord Coke, who says in his third institute: "Pleas of the crown and criminal causes are most of them by Act of Parliament, and some by common law." And another high legal authority states, that treasons and sacrilege were the only crimes punishable with death by the common law. To prove the second part, viz. that the law of our days displays no such abstinence, I refer to the advocate of that system, Dr. Paley, who says: "that the law of England by the number of statutes creating capital offences, sweeps into the net every crime which under any possible circumstances may merit the punishment of death," and, indeed, as he confesses in the next page, some crimes, which by no possible contingency, by no conceivable peculiarity of aggravation, can merit that penalty. Here then are two systems precisely the reverse of each other. And this will appear more clearly, by observing the march of criminal law, in this country. Judge Blackstone states, that one of the most remarkable circumstances to be observed in the Saxon laws is, the extreme paucity of capital punishments.—Descending then from common law to statute law, I hold in my hand a list of those offences which at this moment are capital by statute, in number 223; the first in the reign of Edward III., and the last in the present century, comprising a period of about 450 years. Of these 223, six were enacted in the 150 years from the reign of Edward III. to the death of Henry VII. In the next 150 years from the accession of Henry VIII., to the accession of Charles II., thirty were enacted; and in the last 150 years, from the accession of Charles II. to the present time, 187.

' Or to put it in another point of view,	
In the reigns of the Plantagenets	- - - - - 4
In the reigns of the Tudors	- - - - - 27
In the reigns of the Stewarts	- - - - - 36
In the reigns of the House of Brunswick	- - - - - 156

' Or to make it still stronger, more crimes have been denounced as capital in the reign of his present Majesty, than in the reigns of the Plantagenets, the Tudors, and the Stewarts combined.

' I think it important to mention these facts, as shewing the tenderness with which our ancestors proceeded in capital enactments, as contrasted with the celerity which has characterized their descendants, with that readiness in the legislature, to gratify every petitioner, friendly or hostile, with "a felony without benefit of clergy."

‘ Success in all other applications to government, in the time of Mr. Burke, (as my Honourable and Learned Friend has so ludicrously stated), was problematical, but no man retired in disappointment, who only craved the indulgence of a “ felony without benefit of clergy.”’

‘ Important, as proving, that a remarkable tenderness for human life, is the spirit of the British constitution, often violated, indeed, by its monarchs, but still its true spirit, if that spirit may be collected from the declarations and acts of our ancestors. But, important also as furnishing an answer to a species of calumny, miscalled argument, which has been directed against the proposer of this motion, and those who approve the revision of the penal law, as if it were our purpose to substitute modern invention for the ancient practice of the law of England. Now, I would ask; this very new theory—this untried innovation—this wild speculation of yesterday; what does it prove to be?—The old law of England! And this ancient venerable fabric, which we wish to overturn—what is this? An edifice, which has sprung up under our own eyes, to which additions have been made in the memory of every man who hears me, and of which, one third is only so antique as the reign of George III., and nine-tenths posterior to the accession of the Brunswick family.’

‘ It is a fact, and a very melancholy fact, that there are persons living in this kingdom, at whose birth, the criminal code contained less than sixty capital enactments, and who, in the short space committed to the life of man, have seen that number quadrupled,—who have seen an act pass, making offences capital by the dozen and by the score; and what is worse, bundling up together offences, trivial and atrocious, some nothing short of murder in malignity of intention, and others nothing beyond a civil trespass; I say, bundling this ill sorted and incongruous package, and stamping upon it, “ death without benefit of clergy.” For instance, within the memory of man, a famous act passed, making seventeen offences capital at once, of which one was, wilfully and maliciously shooting at a man; and another was, destroying a rabbit in a warren; of which one was setting fire to a house, exposing its owner and his family to the flames; and another, breaking down the head of a fish-pond. Here they are, and thirteen others, in one paragraph. But you will observe, that this strange annexation of equal penalty, for most unequal offences; this conjunction of acts, between which the difference is as broad and palpable as between night and day; this strange and extravagant generalization, is by no means the product of ancient wisdom, but a creation of our own times.’

With regard to the prevailing indisposition on the part of individuals injured, to prosecute, where the indictment must be laid capitally, the Professor does not attempt to deny that ‘ offenders frequently escape from punishment because the persons whom they have injured will not complain to a magistrate;’ but he would resolve this purely into the wish to avoid incurring the trouble and expense attending prosecution. ‘ This motive,’ he says, ‘ is not at all affected by the degree or nature of the punishment.’

'I appeal to you,' he adds, 'Gentlemen of the Grand Jury, and to the respectable Magistrates who surround me, whether the severity of any punishment denounced by the laws, has ever, in any instance within your own observation, produced the impunity of the guilty.'

We have no opportunity of knowing how such an appeal was received by the Grand Jury and the Magistrates of the Isle of Ely, but had it been ventured in the hearing of some Magistrates, or of some grand Juries, we know that it could not have failed to excite the significant expression of any thing rather than assent. Professor Christian would seem not merely to disbelieve that persons are in fact deterred from prosecuting, by other motives than those to which he adverts, but to be sceptical as to the possibility of their being influenced by feelings of humanity. One might have thought, that if he had himself never heard of such a case, it would have occurred to him as a credible supposition, that there are individuals whom neither the trouble nor the expense of prosecution would be sufficient to deter from the discharge of their duty to the public, who yet, are weak enough to shrink from bringing an offender to justice, when they know that his life must be the forfeiture. Professor Christian may not be acquainted with such individuals. They are perhaps to be found chiefly in a different walk of life from that which furnishes the greater number of witnesses and prosecutors. As a magistrate, it is not likely that he should promptly receive from persons declining to prosecute, the information which he might feel it to be his duty to employ against them, so as to frustrate their intention; and as a barrister who has passed so great a part of his life in the Criminal Courts, it is not with the best part of society that he has been most familiar. Still, we think he might have suspected that the refusal to complain to a magistrate, might possibly, in districts out of the jurisdiction of the Isle of Ely, originate in the misled compassion at which he is so indignant.

And even where the trouble and expense do thus operate on the mind of the party injured, it is possible that with a motive 'which is not at all affected by the degree or nature of the punishment,' other motives may concur, having an immediate respect to that consideration. There is such a thing as an inducement arising from *mixed* motives. The trouble and expense are not the considerations which first occur to the party injured, in the moment of irritation or alarm, when the discovery takes place which leads to the apprehension of the offender. A sense of public duty, or regard to their own security, would generally prove sufficient, in that stage, to counteract any reluctance arising from this source. But if, upon reflection, the question of personal duty appears embarrassed by any diffi-

culty, as it will do to those who shrink from hanging a fellow creature, then, the trouble and expense may well enough add to their reluctance the force of decision ; or, as an after-thought, it may serve to reconcile them to having suffered the offender to go unpunished, since that punishment must have been capital.*

We have stated this hypothetically for the purpose of shewing that the mere supposition of the probability of such cases, ought to have checked the Professor's rashness of assumption, when, resting upon his own ignorance the proof of the negative, he proceeds to charge the authors of an opposite statement with imposition and falsehood. But no : the good people of England, it seems, have too delicate a respect for the Laws to have any scruple about sacrificing in any case the offender ; they take no thought about the nature or degree of the punishment ; only, they sometimes grudge the 'trouble and expense' of hanging him !

Such is the nature of our Professor's reasoning. But how shall we account for the want of information which this temerity of assertion betrays, when, at this moment, petitions from all parts of the kingdom, having attached to them in many instances the signatures of grand jurymen and magistrates, speak on this very subject a directly opposite language ? Mr. Christian cannot have read the Parliamentary debates without being aware that there was abundant evidence at hand to confute the arguments drawn from his own experience in these matters. Sir James Mackintosh stated, in a recent debate in the House of Commons, that the clerks of police, on being questioned on this point, gave evidence that nothing was more common than for prosecutors to exclaim, " Is it a hanging matter ? Can you not reduce it below forty shillings ? " The Old Bailey officer bore the same testimony to the fact. The instances of individuals declining to prosecute in the case of forgery, on account of the capital nature of the offence, are so numerous, that Mr. Christian could not have conversed with any com-

* And we may make another supposition, grounded, however, upon personal knowledge of fact, that even after a person has been induced to prosecute an offender, and finds himself unable to retract, he may have his feelings distressfully wounded on discovering that the indictment is laid capitally : for instance, that the lad whom he collared and brought to justice as a pick-pocket, is to be tried and executed on his offence being construed into *highway robbery*, and the dissatisfaction with the severity of the law, which Mr. Christian denies to exist, may rise to the greatest height in the bosom of the man who does stand forward as a prosecutor, but is made heartily to repent that he did not suffer the offender to escape.

mercial man of extensive connexions, without being satisfied that the severity of the Law is, in reference to this particular crime, continually occasioning the impunity of the guilty. The Committee of the House of Commons appointed to investigate the expediency of a revision of our Criminal Law, found no difficulty in collecting from the most respectable quarters, ample testimony to the truth of this statement. Mr. Buxton refers, in his Speech, to some very striking instances, and he alludes in very forcible terms to the vast number of fraudulent bankruptcies which, on account of the severity of the law, are continually taking place with impunity. In the case of some other crimes against property without violence, the requisite evidence would be obtained with less facility, both because tradesmen would feel disinclined to make it known that they should suffer such an injury to be committed upon themselves without proceeding to the extremity of the law, and because while the capital punishment really and primarily operated to deter them from prosecuting, it might not be the only motive, the trouble and expense being at the same time felt as a serious grievance. A disapprobation of the severity of the law, in respect to the offences of shop-lifting and privately stealing, we may however with confidence affirm to be increasingly prevalent. The Writer of this Article was deterred purely by the consideration of the capital punishment, from proceeding against a delinquent under circumstances of a most aggravated description. Nothing but a conscientious reluctance to take away the woman's life, made him shrink from the performance of what he felt to be a public duty. While he remained as yet undecided, he consulted a gentleman of the highest consideration in the legal profession as to the line of conduct he should adopt, when he found that the fixed resolution never to prosecute capitally for a simple offence against property, had induced this gentleman to suffer his own servant to escape with impunity, when detected in a similar crime. On mentioning the case in a small circle of friends, he found two of the company had each been robbed by a domestic, but had suffered the delinquent to go unpunished, because it was a hanging matter. One of the individuals admitted that 'the trouble and expense' would have rendered him disinclined to prosecute, but that he did not think of these at the moment: the only consideration which deterred him from proceeding against the offender, was the severity of the law. Another friend instanced, to the same point, the case of a relative, an eminent solicitor, who, in spite of remonstrances from an official quarter, on the ground of the unprofessional character of such a proceeding, resolutely declined to prosecute one of his clerks for an atrocious robbery, purely because he must have laid the indictment capitally.

That this was the only motive by which he was actuated, he had unfortunately occasion to evince, by bringing to justice soon after this, another individual in his employment, who was found guilty of a transportable offence. The Evidence which will accompany the Report of the Commons' Committee, will, we have no doubt, be amply sufficient to leave without excuse the most perverse incredulity.

It will not be necessary to follow the learned Professor through his sketch of the history of the Criminal Law, the greater part of which is wholly irrelevant, or rather, of a bearing directly opposite to his purpose. He affirms that in former times, that is, in the days of Popery and Despotism, ‘good ‘morals supplied the place of severe laws;’ hence it is, it seems, that ‘we now punish with death, in innumerable instances, crimes which had no existence whatever in our ancient laws, but which the wicked inventions, and the licentious practices of modern times, rendered it indispensably necessary that the Legislature should repress with severe and exemplary punishment.’ By which we are to understand, that ‘setting fire to barns or stacks of corn or hay,’ ‘maiming or killing cattle,’ child-stealing, sheep-stealing, and forgery, are all inventions of the eighteenth and nineteenth centuries, or, at least, crimes which had not before that period been committed with sufficient frequency to be repressed by severe and exemplary punishment!! How much must Professor Christian regret that it was not his happy lot to live in those good old times!

He seems to complain, however, that ‘the people of England have always manifested a far greater dread of tyrants, than of robbers and murderers.’ This is far from being the case with himself. He lives, he tells us, ‘in a solitary house’ in the country, where he is frequently obliged to leave his family. He has ‘all the precautions of dogs, fire-arms, lights, and bells,’ and he never goes to sleep in his own house, ‘without having a brace of double-barrelled pistols loaded with ball, within his reach.’ This is not sufficient to preclude frequent alarms and constant anxieties. And it is his firm belief, that had not the bill for repealing the statute of *xii Ann. c. 7.*, which has frequently passed the House of Commons, been constantly rejected in the House of Lords, the property and lives of his Majesty’s subjects would all have been in the greatest jeopardy, and women would not have had much chance of wearing even the marriage ring with safety. Such is the efficacy of the terror of capital punishment as held out by that Act of Parliament, which Mr. Christian terms ‘the most important and valuable’ as regards our domestic security, in the whole Statute Book. But ‘not one in a thousand suffers death for these

'crimes.' 'So much the better,' rejoins the Professor, 'it proves the crime has not been committed with circumstances of terror or aggravation.' What! can robberies against which it is necessary to have 'all the precautions of dogs, fire-arms, lights, and bells, and loaded pistols,' be committed without being attended by circumstances of terror! Oh, but 'that great man Cicero has recommended, that the punishment should fall upon a few, but all should live under the apprehension of it.' The futility of this argument for continuing the present practice of passing the capital sentence upon an indiscriminate number of offenders, not one in ten of whom is to be executed, has again and again been shewn; and indeed, all that we in courtesy must term argument, in the Professor's pamphlet, has so repeatedly been brought forward in Parliamentary discussions, and has as often met with the most successful refutation, that it would be but a waste of time to go further into the subject. We may just remark that all that he has quoted from Scripture and the Classics, to shew the lawfulness of inflicting the punishment of death, must either be supposed to justify the making of every species of crime a capital offence, or it proves nothing as to the point at issue.

But, if we are not mistaken, the Professor, towards the close of his pamphlet, lets us into the secret of the real cause of his angry depreciation of any change in the existing law. 'Mr. Justice Foster, and Mr. Justice Blackstone, and the best writers upon Criminal Law, concur,' it appears, in opinion, 'that no one can be justified in killing another, unless he is committing a crime by force, for which, if he had committed it, the law will take away his life.' Now, if the statutes were repealed which annex the punishment of death to various kinds of robbery not amounting to burglary, gentlemen who are too free in the use of fire-arms, double-barrelled pistols loaded with ball, or even spring-guns, might stand a chance of being indicted for murder. The inference is obvious. But whether the existing statutes should be suffered to remain, solely for their private accommodation or peace of mind, must be submitted to the wisdom of the Legislature.

To allay, however, the panic terrors by which the Chief Justice of the Isle of Ely may be visited on learning that a Bill is actually preparing to be submitted to the House of Commons, which will have the effect of abolishing thirty-seven capital felonies, we beg to invite his attention to the consolatory statement recently made to that honourable House, that, contrary to his own supposition, crimes of an atrocious description have, in this country, been progressively diminishing in number. It appears that the number of convictions and executions within the Home circuit for murder within three separate periods, has been as follows:

From 1688 to 1718, 123 convicted, 87 executed

1755 to 1784, 67 - - - 57

1784 to 1814, 54 - - - 44

In the jurisdiction of the City of London, a striking diminution in the number of violent offences, has also taken place.

Mr. Christian, in proof of the alarming increase of the crime of privately stealing from the person, which he ascribes to the repeal of the capital statute viii Eliz. c. 4, gravely remarks :

' There is never a crowded place of worship, but a number of pickpockets are seen there; and, horrid to relate, they commit their crimes even at the most solemn part of the Divine service.'

If Mr. Christian had been at the pains to refer to the preamble of this very statute of Elizabeth, the repeal of which he so pathetically deplores, he would have found it assigned as one reason for making the offence capital, ' That whereas a certain kind of evil-disposed persons, commonly called cut-purses, or pickpockets, &c. do confederate as well at sermons and preachings of the word of God, and in places and time of doing service and common prayer in churches, chapels, closets, and oratories, and not only there, but also in the Prince's palace, house, yea and presence, and at the places and courts of justice, and at the times of ministration of the laws yea, and at the time of doing of execution of such as have been attainted of any murder, felony, or other criminal cause, ordained chiefly for terror and example of evil doers,' &c.* Here, too, he might have found the inefficiency of the capital punishment recognised so far back as the reign of Elizabeth, in an act of parliament framed for the very purpose of extending it to a crime which had not before been capital.

We take the liberty of respectfully offering one word more to Professor Christian on parting. He must not accuse us of hyper-criticism, if we object to the tenour of his titlepage. He ought to know that it is not ' the administration of public justice' in this country, that is considered as chargeable with that severity for which he has chosen to substitute the word cruelty. On the contrary, it is the systematic lenity of that administration as measured by the severity of the law, which forms one argument, and to us it appears an unanswerable one, for some revision of the Criminal Code. He cannot have forgotten that it was no other than the Right Honourable Sir William Grant, who contended in the House of Commons, that the law and the practice being thus at variance, cannot both be right. Cruelty is not what is charged upon the laws, but an inexpedient and impolitic severity. Surely it was beneath the

* See Buxton's Speech, p. 28.

character of a respectable man, to have recourse to this virtual misrepresentation. But Mr. Christian's zeal for the laws, and his anger against 'the reformers of human governments,' have in many respects transported him beyond the bounds of either fair argument or good manners. He has seemed to forget that the sneers and the charges which he perhaps meant only for the framers of the Petition of the Lord Mayor and the Corporation of London, apply equally to all the advocates of the reform he deprecates—to the Duke of Gloucester, to the Marquess of Lansdowne, and to Lord Grenville, especially, in the upper House, and, not to speak of departed excellence, to the late Recorder of Bombay, to the late Master of the Rolls, to Sir Arthur Piggott, to Mr. Abercromby, to Mr. Wilberforce, and other eminent members of the Commons. We do not add to these Mr. Buxton's name, because his work on prisons may have procured for him in the Professor's estimation, the odious name of a Reformer. He must however entertain a most overweening estimate of his personal importance, if he thinks that any of these distinguished individuals will attach much weight to the blind prejudices and angry insinuations of the Chief Justice of the Isle of Ely.

Art. III. A Course of Lectures on Subjects connected with the Corruption, Revival, and future Influence of Genuine Christianity.
By W. J. Fox. 8vo. pp. 315. London, 1819.

A MAN of sound and sober judgement, who finds himself on the negative side of a controversy, will take more especial care to avoid the style of flimsy declamation, for this among other reasons, that nothing is so easy as to produce a sensible effect by mere declamation, when the object is to disprove a point of popular belief, and shake conviction. Every one knows, that to establish a positive proposition, to detail the evidence which supports it, and to obviate objections, is incomparably a more arduous work than to invalidate that evidence, to expatiate upon objections, and to inject so much suspicion as shall inflict an incurable palsy upon the steadiness of belief. In large towns especially, where there is always to be found a great deal of pert, half-taught intelligence, it requires little more ability, and less courage, to fling about doubts and make sceptics, than to fling stones and break windows. A man of moderate ingenuity and plausible utterance, shall convert all the smart youths in a large congregation into sagacious disbelievers, in less time than it may employ the most able reasoner to unravel the perplexities of one confused mind, relative to the clearest principle of morality or religion. A man of sense and reflection, we say, will therefore be very abstemious, rigid, and conscien-

tious in his use of mere declamation on the *sceptical side* of an argument. He will scorn the easy triumph of sending home to their desks and counters, trains of misthinking, and unread striplings, puffed up with doubts and criticisms. He will leave it to those who can do no better, to indulge in cheap harangues, that are fit only to whip the innocence of 'prentice-wit all into the froth of scepticism. If he thinks it his duty to expose the invalidity of prevailing opinions, he will earnestly seek to counteract the levity of change, and the vanity of doubt, which will too often run before his efforts, by inuring his hearers or readers to habits of strict and painful attention. And while the advocates of these (unfounded) opinions are driven, by the nature of the ground they occupy, to fly off from hard argument into vapid declamation, he will find that unfounded opinions are best exposed by the reverse of the method which is indispensably employed in their support; and he will convince his hearers, that he desires nothing so ardently as to see them revolving the bare, dry evidence of the question in the spirit of jurors, on whose determination life is depending.

Mr. Fox tell us that, 'Controversial sermons are,' in his apprehension, 'merely speeches to set people thinking ; and 'this notion will,' he says, 'account for the appearance of 'what many will deem faults in his lectures, which he was not 'solicitous to avoid or expunge.' He may be allowed the use of this notion as an apology for the inflation of his style and the slight construction of his argument, to the fullest extent of his necessity : but we must remark, that this quaint phrase, to 'set people thinking,' does but too well prognosticate the defective kind of excitement which Mr. Fox addresses to the minds of his hearers and readers. If religion—the fundamental articles of religion, be the matter of such controversial speeches, something more, surely, is required than to set people thinking, or, to speak more properly, to set them vaguely speculating in the loose giddy way which indisposes the mind to all modest, sober, and careful estimation of evidence. To set people thinking in the manner Mr. Fox aims at making them think, as we have already observed, very little thought, very little eloquence, and a little art will suffice ; while it is a work of the highest difficulty, as well as of the highest importance, to induce those tempers and habits of mind that are indispensable to the hopeful study of religious controversy. We might ask Mr. Fox, why his speeches have not aimed to set people praying, as well as thinking ; or why he has not insisted more upon the great Protestant principle, that the Bible, which was written for plowmen as well as for critics, nay, for plowmen rather than for critics, is so constructed, under the Divine superintendency, that *uncommented, uncriticised*, it

shall "make wise unto salvation" all who read it in devout simplicity of mind; or why he does not enjoin that reverent submission to the plain sense of Scripture, which is implied in the simple and sincere petition for Divine guidance. It is to be hoped, that the readers of these Lectures will mark for themselves the deficiency we here point out, and that they will draw from it the legitimate inference, while they remember, that representations and injunctions of the kind we have mentioned, are rarely, if ever to be found, but in connexion with the doctrines which it is the object of this volume to impugn.

We may give our readers a specimen of Mr. Fox's style of eloquence and argument. After quoting the texts, to which we subjoin the reference, he says,*

' This is Unitarianism. Can it be false? Then what becomes of Scripture, for in its very terms without perversion, are all the doctrines of Unitarianism expressed, and those denied to which they are opposed! Where this is the case, to those who admit the authority of the New Testament, controversy is at an end. Statement is proof; declaration is demonstration; and Unitarianism becomes identical with Christianity. Its refutation is that of Scripture and of reason. It is "built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner stone." And what shall dismantle such an edifice? Will the breath of man blow it down? Shall it totter beneath the thunders of excommunication? Will it be fired by those flames of inquiry in which perish the wood, hay, and stubble of human invention? Will it fall in the storm, or moulder with age? No. It is immutable truth: a building of God; eternal as the heavens: like them bidding defiance to human hostility; and like them too, shedding benignant influences on the vain assailants.' pp. 94—95.

Having then proved at large that 'Judaism was Unitarianism,' that is to say, (if such a position requires proof,) that the Jews were taught to believe in and worship one God, and that Christianity adopts this tenet of Judaism, Mr. Fox argues:

' If proofs like these be insufficient; if this weight of authority and variety of evidence is to be balanced by a few figurative passages, or even by a few texts of difficult explication; where are we to find conviction, or where is the doctrine that can be shewn to be scriptural? What mode of proof can be employed, which does not support Unitarianism? It has legitimate inference, direct implication, positive assertion. What source of evidence can be discovered, from which it is not amply supplied? It is traced in Nature, runs through the Old Testament, blazes forth in the New, and is confirmed by the early history of the Christian Church. What is the

* I Cor. viii. 4.; Exodus xx. 3.; John xiv. 28.; I Cor. xi. 3.; Ezek. xviii. 20.; Matth. vii. 21.; Ps. ciii. 9.; Isai. xliv. 6.; I John iv. 8.; John iv. 23.; I John iv. 14.; Titus ii. 11.; I Tim. iv. 10.; I Cor. xv. 21, 22.; II Cor. v. 10.; Rom. viii. 21.; Acts iii. 25.

authority that it wants? It was believed by Abraham, established by Moses, enforced by the Prophets, adopted by Christ, preached by the Apostles, and sanctioned repeatedly by the voice of God himself. It agrees with the original descriptions of the Gospel, and is irreconcileable with the prophetic delineation of its corruptions. If this fail to command credence, I will not say, "neither would they believe, though one rose from the dead," for mightier miracles than that have been wrought for its proof; and it has been proclaimed by a more awful voice, the voice, not of reanimated dust, but of the ever living God of heaven.' pp. 106—7.

To all this, and much more of the same sort, we presume to offer no reply. Mr. Fox's earlier publications were distinguished, rather beyond those of the same party, by the boldness, we wish not to say effrontery, of his affirmations, and the licence he used in holding up to scorn, either the very language of Scripture, or language differing from it only by a shade of phraseology. The present volume presents many instances of the same temerity. For an instance of his hardy affirmations, in stating the Unitarianism of Patriarchal faith, Mr. Fox says, 'Such strong assertions of proper unity, *with the constant use of singular pronouns*, in declarations made in the name of God, and worship addressed to Him, would effectually stamp any book but the Bible with the name of Unitarian, in the judgement of the objectors.' No one of our readers can need be informed, that the words we have distinguished by italics, contain a naked untruth.

Again, for an instance of his usage of Scripture.

'Does the Trinitarian or Calvinistic preacher obey the command of Christ, to "preach glad tidings to every creature?" Will it make men glad to tell them *they are born in sin*, so as to be wholly depraved; condemned for Adam's guilt; damned without repentance, and incapable of repenting without supernatural interference; many, if not most of them, abandoned without remedy to endless misery? The Saviour was incapable of this barbarous and insulting irony.* It is as unlikely that such a system should be the Gospel, as that he should sport with the miseries of man.'

This is indeed presuming largely upon his reader's ignorance of the Bible. The same style of allusion, indecently distinct, to the very terms of Scripture, occurs in the following passage.

'How immense the distance between him (the Calvinist who believes himself converted) and the beings amongst whom he lives and moves! He is a child of God, but they are children of the Devil;

* "No man can come to me except the Father which hath sent me draw him." John vi. 44. "No man can come unto me except it were given unto him of my Father." 65.

his mind is the illumined and purified residence of the Holy Ghost; theirs the abode of total and invincible depravity; he is clothed with the spotless robe of imputed righteousness, while their seeming virtues are but splendid ~~sins~~. Alike as they may seem to human eye, there is the awful difference of spiritual life and death, the favour and wrath of God, and an eternal destiny of joy and anguish. Is human nature to be trusted on this giddy elevation? Is this a faith which "worketh by love;" or is it not in danger of becoming the source of pride, censoriousness, presumption, and selfishness?"

We have no intention to remonstrate with Mr. Fox, but wish merely to point out, to our young readers especially, the style in which Unitarianism is advocated. We must adduce two or three instances of a different class, in which, however, there appears the same bad confidence in the reader's inattention. Mr. Fox enumerates (p. 146) the passages of the received text of the New Testament, generally allowed to be interpolations, and among them mentions, Rev. i. 11. ' where "I am Alpha and Omega, the first and the last," has been put into the mouth of Christ.' 'Dr. Doddridge,' he adds, 'professes that this, more than any text in the Bible, prevented him from believing Jesus Christ to have been a creature.' Mr. Fox knows, and any one who looks at the chapter will perceive, that the argument is altogether independent of this interpolated clause in the 11th verse, and that it rests wholly upon the relation between the eighth, and the seventeenth and eighteenth verses, of whose genuineness there is no question. v. 8. "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." v. 17, 18. "I am the first, and the last; I am he that liveth, and was dead." And again, chap. xxi. 6. and xxii. 13. and all these expressions compared with Isai. xliv. 6. "I am the first, and I am the last, and beside me there is no God."

Again:

' By false translations, the unlearned reader was made to believe that that was, which was not the word of God. Thus where the Apostle enjoins to forgive one another, even as God, by Christ, hath forgiven you, (Eph. iv. 32.) the common translation has, "for Christ's sake," which every one knows to be unfair. It was an attempt, as revelation passed from the Greek into the English, to slip in, by the way, the doctrine of Atonement.' p. 147.

To say nothing of the insignificance of the criticism, or the insinuation, that the doctrine of the Atonement rests upon the turn of a phrase, it would suffice to ask, which is the strongest expression, to say, "God by Christ hath forgiven you," or to say, as Paul does, (Colos. iii. 13.) where he refers to the for-

giveness of sins as a motive to mutual forgiveness, precisely in the same way as in Eph. iv. 32. "Forbearing one another, and forgiving one another, if any man have a quarrel against any, even as Christ forgave you, so also do ye."

Mr. Fox is wont to put in italics the parts of a quotation which he would especially reprehend or ridicule: he quotes thus from the Litany of the English Church, ' Spare us good ' Lord, spare thy people whom thou hast redeemed with thy ' most precious blood ;' (See 1 Pet. i. 19.) and in the same way, he speaks of sprinkling '*In the name of the Father, and of the Son, and of the Holy Ghost.*' Mr. Fox knows the habits and the acquirements of his stated hearers, and of the persons among whom his volume is likely to circulate; and we see how he is accustomed to rely upon their slight acquaintance with the inspired volume, and upon their unsolicitous reception of all kinds of statements that he may think fit to advance. To follow him through a half of his misrepresentations (and some of them are indeed very gross) would occupy more of our pages than the importance of the volume would justify.

The bolder advocates of Unitarianism, (and Mr. Fox, as we shall see, is among that number,) can contemplate and acknowledge the piety, the purity, the expansive and heroic benevolence to be found every where among Trinitarian Christians, and then, breaking away from such society, turn towards Jews, Deists, and Mahometans, as to their brethren in the truth; with whom they aspire to join in a holy protest against corrupted Christianity.

' We commonly speak of Unitarianism as a subdivision of Christianity; and call ourselves Unitarian Christians. We might also speak of Christianity as a species of Unitarianism; and call ourselves Christian Unitarians. The contest has been tried on other principles than those of the Gospel, and it may not be amiss just to notice five different classes of Unitarians, who are out of the pale of Christianity.'

' I. The wisest and best philosophers of Greece and Rome rose above the superstition of their age and country, and held sublime ideas of the Deity.

' II. The Jews have been steady Unitarians in all their calamities. Numbers of them became Christians before the doctrine of the Trinity was broached; but since that, conversion has been at an end. Till this barrier be thrown down, and Christianity purified, they remain witnesses against its professed advocates, but real corrupters.

' III. The disciples of Mahomet. Although his pretensions to inspiration, his employment of the sword for conversion, and the earthly nature of his paradise, deserve strong reprobation, yet when we consider the state of gross superstition into which the Christians

of the East were sunk, and the native idolatry of the Arabians, it must be allowed that he accomplished a great reformation : he introduced comparative purity of faith and worship, and probably, after all, in estimating his character, which was compounded of enthusiasm and imposture, there was more of the former than has commonly been assigned. His doctrine in his own words is, " Say, God is one God, the eternal God ; he begetteth not, neither is he begotten ; and there is not any one like unto him." Such notions of God, from whatever source derived, must have been a blessing to those who received them in exchange for absurdity, idolatry, and degradation.

IV. While too many unbelievers of modern times stand convicted of the grossest disingenuousness in their mode of reasoning, and of great depravity of character, there are others, who seem to have been honest though mistaking inquirers, who confounded Christianity with its abuses ; which, in a Catholic country, is not surprising, and opposed them both, when they should have discriminated. Many of them have been highly useful in bringing back Christians to a purer faith, and to juster notions of the rights of conscience. The resurrection of Christ is the rock of our immortal hopes, but the conviction cannot and ought not to be suppressed, that some creeds, called Christian, are not to be compared with the religion of nature, as stated by Lord Herbert in these five articles, &c. &c.

V. It is probable that many philosophers of China and India have taught a pure theism, and deserve a place among the honourable opponents of idolatry and vice.'

If Unitarians are pleased to think of themselves as forming a sect of Deists, and to call themselves 'Christian Unitarians,' we may venture to say, that their opponents will be as well content with the arrangement. Thus classed and separated, then, let us stand : on the one side, the sages of Greece and Rome, " who by wisdom knew not God," and the Jews, " who do always resist the Holy Ghost," and the followers of " the false Prophet," and Deists, and Chinese, and Hindoos, and Christian Unitarians ; and, on the other side, all those who call on the name of the Father, and of the Son, and of the Holy Ghost.

Deists have often been urged to give a detailed and credible account of the unquestioned prevalence of Christianity, during the first century after its promulgation, on the supposition that proper miracles were not wrought by its Founder and his Apostles. No such account has ever been produced. But if a parallel demand be made upon those who affirm the mere humanity of our Lord, to account for the early opinion, that he was God manifest in the flesh, on the supposition that no idea of the kind was promulgated by the Apostles, they find it easy to reply. Thus Mr. Fox, again and again, explains to

his readers, how it was, that notions relative to the person of Christ, came to prevail, for which the preaching and the writings of the Apostles afford no shadow of support.

'No sooner was the Gospel widely diffused, than it began to be corrupted. A spurious philosophy transformed its doctrines into mysteries: false shame attempted to wipe away the reproach of the cross, by elevating the lowly prophet of Nazareth to the honours of deification.' p. 2.

And again, at p. 15, we find a further *philosophical* account of the fact in question.

'Secrecy was resorted to by the early Christians, under persecution, in the celebration of their worship, from necessity, or prudence; it was retained from policy, for the purpose of exciting reverence for particular ceremonies; and being thus introduced, it gradually pervaded the whole system, until every thing was mysterious, from the most important proposition in a creed, to the most trifling article of dress of the priest by whom it was repeated. The senses and the understanding were alike bewildered.'

In the fourth Lecture, we have more at large the causes of early Trinitarianism.

'I. Temporizing with that mythology in the belief of which the Gentile converts had been educated.—To partake of the sacrificial feasts of the popular gods, to confound with these feasts, as to its nature and design, the eucharistic commemoration of Jesus, to transform his supper into a sacrifice, and him into a god, and to elevate him from a god in the pagan, to God in the Christian sense of the term, these are gradations of a progress in error which is very conceivable and probable in itself, and which by combining Scripture with history, may be discerned with tolerable distinctness. The Gentiles would with difficulty divest themselves of the notion of subordinate deities. They had been accustomed to gods of various powers and provinces, who were corporeal and of human shape, and whom they honoured by feasts on sacrificed animals in their temples. How natural to identify with such ceremonies the Lord's Supper, and to place in such a rank the Founder of their new religion! He who healed the lame and blind, chained the winds and waves, raised the dead, and himself ascended to heaven, would, in their native phraseology, be of course a god.' pp. 108, 109.

Though it be beside our immediate object, we must stop here to repeat the observation that has often been made upon representations of this sort. The advocate of our Lord's proper Divinity, could not, indeed, state the case more strikingly in favour of his own belief. It is the consideration of this probable, we might say inevitable, and immeasurably gross perversion of Christianity by the Gentile converts, that is essential to an adequate estimate of those numerous passages in the Apostolic writings which Unitarians are accustomed to speak

of as 'certain figurative expressions, of difficult interpretation.' This perversion is affirmed to have commenced in the days of the Apostles, and certainly before St. John wrote his Gospel. St. John then, who, as it is asserted, knew his Master to have been no more than a man like himself, and who witnessed the growing propensity of the Gentile Christians to revert to their old notions of demi-gods, and to transfer their heathenish phraseology to the new object of their faith, writes, for the use of these Gentiles, his history of the 'lowly prophet of Nazareth;' and what is the style of his preface? Let it be taken in the Unitarian sense; it will thus appear, if possible, still more strange: "The word was with God, and the word was a god—‘and the word was made flesh, and dwelt among us.’" This, it is affirmed by Unitarians, is the language of one who would teach simple Unitarianism, and remove, at the same time, all occasion for the error of those who were already making this Jesus the object of preposterous idolatry. This view of the subject cannot be too attentively considered. It receives a still higher importance when we view the entire Christian Scriptures, not as the defective result of human discretion, but as given to mankind by Him who "knoweth the end from the beginning." If the Gentiles would so naturally fall into the deification of Jesus, what account, that is compatible with the honour of the Divine character, can be given of those numerous passages of the New Testament which still perplex Unitarians, and still maintain in the world the prevalent belief of his Divinity? We say, the New Testament ought to be perused with the constant recollection of the fact which Mr. Fox places in so strong a light. We continue therefore our quotation.

'When Paul and Barnabas wrought a miracle at Lystra, the people said, "The gods are come down to us in the likeness of men." They would have formed a similar opinion of Christ, had they seen or heard of him; and where apostolic authority did not reach, or as soon as the first race of believers was dead, it would be difficult to oppose the notion. *This tendency must have operated through the whole body of Gentile converts;* and to them the belief in the divinity of Christ was for some time peculiar.' p. 109.

This early 'deification of Jesus,' Mr. Fox further accounts for, from the influence of 'false shame at obeying a Teacher 'who lived in mean circumstances, and died the death of a 'slave and a malefactor,' 'the love of mystery, and of apparent 'greatness,' and a 'corrupt philosophy.' Thus he concludes:

'For whatever opinions, bearing a resemblance to modern orthodoxy, are to be found in the early periods of history, we can therefore readily account, from the operation of causes whose existence rests, not upon inference or conjecture, but apostolic testimony.' pp. 108—111.

Two remarks may be made upon this Unitarian *rationale* of early orthodoxy. First, it is observable, that the support these opinions might be imagined to have received from the misapprehension of some parts of the Apostolic writings, is left wholly out of consideration. That mass of supposed Scriptural evidence which is now adduced in the controversy, is, it seems, in the apprehension of Unitarians, too frivolous, too slender to deserve even a passing notice in this philosophical solution of the phenomenon in question. Secondly, we must perceive, that the causes here enumerated, are such as can hardly apply except to the first ages of the Church. There is then room to demand of Unitarians, to furnish, in the same philosophical spirit, a strict, particular, and adequate account of the causes to which can be attributed the survival and prevalence of Trinitarianism, under the present circumstances of Christianity, especially in this country.

It might seem enough, to require a man to give a reason of his own belief; there are, however, cases in which it may be highly significant to ask of him a reason of his neighbour's belief, or, to speak more properly, to ask him to assign a cause for his neighbour's opinions, considered philosophically, as a fact that must have an adequate cause. The prevailing opinions of men are at all times, to say no more, worthy subjects of philosophical curiosity. And if we are speaking of the prevailing opinions of men of various classes, in an enlightened age, and in a country where the discussion and the profession of opinion are unrestrained, no man capable of serious reflection, will treat the subject with contempt. But if, under such circumstances, one party in a controversy, when they allude to the opinions of their opponents, will content themselves with the statement of unmeaning and inadequate generalities; if, for instance, they will be ever declaiming about 'vulgar credulity,' where the opinions in question have received all the sanction they can receive from the unimpeachable profession of scholars and profound thinkers; if they will talk about 'priestly imposition,' where the great mass of public opinion has long been completely insubordinate to the control of every kind of artificial authority; if they will make allusion to 'political interference,' where political interference in matters of religion is altogether disclaimed, and actually repelled; if they will combine hackneyed epithets of contempt with the words superstition, enthusiasm, and fanaticism, and apply these modes of disdain to the religious opinions of large bodies of learned, liberal, free-thinking, and free speaking Englishmen, with as little modesty or limit as they would use in speaking of the religious opinions of Spaniards, or of Russians; and if it be a small party that thus speaks, whose system consists in the recusation of certain

positive propositions, on the ground of the insufficiency of the proof alleged in their support; we say, that a strong *prima facie* case is presented, highly worthy of further examination, and bearing the presumption, that the recusant party maintains its ground in opposition to proof so *credible* in its nature, and in its degree, that it cannot be alluded to or acknowledged as the proper cause of the prevailing opinions in question, without placing the objectors, by their own concession, openly on the plain ground of pure infidelity. It is easy to perceive, that a negative system can be defended from the imputation of wilful scepticism only by the assumption of the *frivolous* nature of the proof to which it stands opposed. If, for instance, it were formally granted, that there exists a degree of legitimate proof in support of the prevalent belief of our Lord's proper Divinity, so great as might in itself suffice to account for the *fact* of the reasonable, well-instructed, unimpeachable belief in that doctrine, which has survived a lengthened and uncontrolled discussion, it would hardly be needful to name the very serious inferences contained in this concession, relative to the nature and causes of the negation commonly, but very improperly, called Unitarianism.

To justify the consequence of such inferences, it is necessary, however, that the controversy be purely positive on the one side, and purely negative on the other. In cases in which those who profess subjection to the same rule of faith are divided by the apparent opposition of *positive* proofs, which require to be balanced one against the other, and which may be reconciled by the adoption of different suppositions, an argument of this kind can have no place. But, as to the question before us, we cannot but think, that the natural course of the controversy is bringing Unitarianism more explicitly upon its proper ground, as the profession of *disbelief*, founded upon the supposed insufficiency of the alleged evidence to establish certain positive propositions. Unitarians, it is true, continue gravely to adduce text upon text in proof of the Divine Unity, and of the proper humanity and mediatorial inferiority of Jesus, with the intention to place these readily established and universally allowed principles in positive opposition to what are called orthodox opinions. But the frivolous disingenuousness and the utter futility of this mode of evading the subject in dispute, are becoming so generally perceived as to ensure, one may hope, its gradual abandonment. Incurable declaimers will continue, there is no doubt, to say what they have been wont to say, because this is an indulgence indispensable to them in the continued exercise of their public functions. So far, however, as the more intelligent advocates of the system are concerned, it is in the course of things inevitable, that an argument should fall into disuse, to which

nothing can be added, which is felt to be so entire an evasion, as to produce absolutely no impression upon the minds of opponents, and which subjects those who employ it to the suspicion of labouring to prove what no one doubts, because they fear to encounter the real question in dispute. Besides, the success of the attempt to represent the doctrine of the Divine Unity as being incompatible with orthodox opinions, depends wholly upon the validity, or rather the applicability of a mathematical demonstration; and therefore, a degree of absurdity attends the unsuccessful iteration of a mode of reasoning, in which there can be no alternative between its availing to pre-judge the controversy, or its falling into utter contempt.

With respect to the mathematical argument against orthodoxy, it may be observed, that if it be of the smallest real value, as applied to the subject, it must be utterly decisive of the controversy, previous to the examination of evidence. No one, however, we may venture to affirm, who seriously sets himself to examine the supposed Scriptural evidence upon the subject, feels convicted of flat irrationality in consenting to weigh the pretended proof of a proposition which he must absolutely know beforehand *no evidence can prove*. A lengthened and complicated process of reasoning, though strictly demonstrative, may, owing to the very small number of persons able to comprehend its validity, wholly fail to subvert vulgar errors. But here is a demonstration that may be expressed in five words, and which is perfectly comprehensible to every one who can count his fingers,—a demonstration which does not admit of degrees in its power of producing conviction, nor of diversities of assent or rejection among those to whom it is proposed,—a demonstration to which the most elaborate argumentation can yield not a ray of illustration, or add a particle of force. If, then, this demonstration does not avail to prevent dispute; if, in fact, it has not long banished from the world the opinions called Trinitarian, it has at least made manifest its intrinsic inefficiency for that purpose. A brief, intelligible demonstration is formidable only in front; he who has passed over it, and looks back, sees nothing but the bareness of an impotent pretension. Now, Unitarians must be well aware that their opponents have long passed by the mathematical bulwark which it has been attempted to place in advance of the true field of the controversy. It only remains for them, therefore, wholly to abandon this position, to encounter the proper evidence of the question on the simple plan of shewing the insufficiency of that evidence, and thus, candidly to avow, what cannot now be disguised, that their system is purely negative, and themselves disbelievers.

In cases of controversy between those who accede to

positive evidence, and those who maintain its insufficiency, nothing can more strikingly illustrate the nature and amount of this evidence, than the intermediate attempts of those who have neither ventured wholly to believe, nor dared wholly to doubt. Thus, we must consider the history of Arianism, under its different phases, as worthy of particular attention ; inasmuch as it furnishes an unexceptionable proof of the difficulties of disbelief, and of the reality and power of the evidence of orthodoxy ; while it puts to utter shame the attempt, so frequently made of late, to represent orthodoxy as a pure, unsupported infatuation, which owes its perpetuity only to its having so long tyrannized over the imaginations and the fears of mankind.

The Arian (we use the term comprehensively) is one, who being staggered by the stupendous import of the plain terms of Scripture, in seeking refuge under a mitigated sense of those terms, insensibly acquires the intellectual habits, the propensities, and the wishes of scepticism. He is, for the most part, one who would not be an Arian, if he dared be less. He grudgingly believes, what he knows not how to doubt. His parsimonious creed is the tax exacted by conscience from false reasoning. In what he believes, he offers costly incense to the force of the evidence of orthodoxy : in what he disbelieves, he enhances the value of the concession by giving proof of his reluctance. What idea does the history of Arianism suggest of the nature of that evidence which Unitarians affect to regard as altogether frivolous ? Do the subtleties, and the evasions, and the vacillations of Arianism, indicate an easy abode in the presence of trivial difficulties ? We say rather, that it is the testimony of the doubting, comfortless, anxious Arian, that sets in its true light, the affected, or the infatuated tranquillity of the bold and finished Socinian. In thus viewing the controversy between Unitarians and Trinitarians *from without*, many other considerations might be adduced, which go to establish the presumption (previous to internal investigation) that the evidence on the positive side of the question amounts to much more than the narrow refuge of a vulgar superstition, or the mere pretence of priestly imposition. Among such considerations might be named, the survival, re promulgation, and fresh prevalence of the doctrines termed orthodox, amid the free impulses of the Reformation, when the pressing argumentative necessities of those who had to vindicate separation, (not to mention the aggravations of animosity,) strongly impelled them to prove against the Church of Rome, the utmost possible amount of fundamental perversion and corruption. This consideration is forcibly illustrated by the private correspondence of Luther, relative to the doctrine of Transubstantiation. In answer to

the remonstrances of his friends, he alludes repeatedly, as proof of the sincerity and the strength of his conviction (relative to the mystery of the element) to the obvious interest which the reformed party had in rejecting this pretended *mystery*. In framing his doctrine of *Consubstantiation*, Luther very strikingly displayed at once, his desire to swell the counts of his indictment against the Church of Rome, and his careful respect for the authority of Scripture. At the same time, the rejection, both of *Transubstantiation*, and of its shadow, *Consubstantiation*, by the more intelligent of the Reformers, and the complete disappearance of the whole *mystery*, wherever free inquiry has had its course, present an instance of that sort of external presumption as to the *quantum* and force of evidence, to which we wish to direct the reader's attention.

Other instances that might be adduced to the same purpose, may be comprehended under the general principle, that, as often as an exacerbated dissent from an established religious system takes place, the retention of the articles of the established system by the dissentients, furnishes a philosophical presumption in favour of the strength of the evidence which is supposed to support them; while it affords a suspicion, proportionately strong, against the sceptic whose argument requires it to be presumed that this evidence is altogether frivolous. It should be added, that, the more of persecution attends the dissent, the higher will rise the inducement to magnify the cause of separation, and the provocation to attack all that can be attacked, in the opposed system.

But it occurs to ask, Why do Unitarians find it necessary, and why have they in fact always laboured to account for the prevalence of the opinions they impugn, in any other way than by an allusion to the support these opinions pretend to derive from the language of Scripture? Here is the fact of a prevalent belief, which has emerged from what is acknowledged to be a true reformation of long corrupted Christianity; the prominent feature of which reformation, was a highly stimulated revulsion of the human mind from human authority and uncertain tradition towards the Scriptures, as the sole rule of opinion. Further, this belief has survived, in this country, the unawed discussion of fifty years, in which, if never before, scepticism has had all possible scope and license. Further, this belief is seen in our day, not languishing and halting, as if it had received its deadly wound, but coming forth from the furnace of inquiry, and travelling out into all the world with the firm step of corroborated strength. And yet, this belief is represented as an utter delusion, strange, uneasured, unsupported, unaccountable, and which must by no means be allowed to be mainly attributable to the language of Scripture! For the case is plainly this.

Those who affirm the mere humanity of our Lord Jesus Christ, and, as a necessary consequence, maintain, that the belief in his proper and supreme Divinity, and the worship of Him as "God, " over all," is the grossest and the most aggravated species of idolatry that has ever appeared in the world, feel at once, that were they to go so far as to allow, that the very rule of faith contains any such degree of evidence in support of these opinions, as may alone adequately account for their prevalence in an enlightened age, or, that it presents a measure of proof, from which the honest and intelligent inquirer may find it difficult to disengage himself,—it would then only remain to be stated, according to their own shewing, that the Revelation which has been made to mankind for the establishment of the worship of the One True God, is found itself to contain 'a measure of proof, ' from which the honest and intelligent inquirer may find it hard 'to disengage himself, in support of the grossest and most aggravated species of Idolatry that has ever appeared in the world.' We see then, that Unitarians have an especial reason, different from what can take place in any other controversy, to abstain from all expressions of modest or serious attention to the *Scriptural* evidence which stands against them. They may indeed go far in the use of the modish complaisances of modern debate; but let them once formally grant, that on the simple Scriptural ground, the question is a balanced one, and that the evidence, though it does not suffice to convince themselves, may reasonably convince others, and all is granted.

The demand, therefore, cannot be too constantly, or too closely urged upon Unitarians: Why do the doctrines of the proper Divinity of our Lord Jesus Christ, and of the atonement which he made for the sins of the world, continue to be predominantly and unreservedly believed and professed, under all those unprecedented circumstances to which the profession of Christianity has been subjected in our days, especially in England? If the fact of this prevailing belief, can be rigidly, reasonably, and philosophically accounted for, without palpable misrepresentations, or vague declamatory generalities, to the exclusion of an adequate cause existing in *Scripture itself*, then let us quickly be presented with the solution. But if no such solution of the fact can be given, the alternative brings the controversy to its issue. This alternative we beg to reiterate. The Bible must, in that case, be granted to contain a measure of proof in support of the doctrines in question, as great as is implied in its constituting an adequate cause of the competent, uninfluenced, deliberate belief, which, after thorough discussion, it is found in fact to produce. And then, the rejection of this acknowledged degree of proof, will be left to stand precisely on the same ground, and to be accounted for in the

same way, as the rejection of Christianity itself. The infidel who has any candour, will allow, that there exists a measure of proof in support of the claims of Christianity, and that many competent persons have been perfectly honest in their professed submission to it. But he affirms the inadequacy of this proof to command his assent; especially considering the magnitude, and the strangeness of the dogmas which Christianity pretends to add to the simple and sufficient articles of natural religion. He even avers, that he detects positive incompatibility between these articles, and those dogmas: so that nothing less than a degree of evidence which should render it impossible, or nearly impossible for him to doubt, could avail to command his admission of the stupendous and suspicious additaments which Christianity would make to the pleasing, intelligible competency of deistical faith. The real dispute, therefore, between the Christian and the Infidel, relates to the *measure of proof* which ought to support the claims of Christianity. The existence of *some proof* in support of these claims, is as certainly implied in the fact of the unimpeachable assent that is yielded to it, as the fact that this proof is disallowed by some men, involves the admission, that the proof is of that kind and degree which admits of the possibility of deliberate rejection.

Now, in applying this case to the controversy immediately before us, one material circumstance of dissimilarity requires to be noticed. The Infidel makes no admission relative to the character and purposes of the Divine Being, or the moral condition of man, from which he may be forced to grant, that less than irresistible proof ought to command his submission to a supposed Revelation. But the Unitarian, in submitting to the proof of Christianity, bows to the principle, that Revelation, being framed with the express design of exercising the moral dispositions of those to whom it is presented, implies the *hypothetical necessity* that the proof of it should be *less than irresistible*; and, therefore, that it is strictly reasonable to submit to credible, *resistible* proof, which other men, from the want of right dispositions of mind, do actually reject.

Will it be said, then, that we argue in a circle, and urge, that certain doctrines *ought* to be believed, because they *are* believed? This is not the nature of the argument. But we say, that if the present state and circumstances of religious belief cannot be accounted for, without an explicit admission, that the Bible contains a credible measure of proof in support of what are termed orthodox opinions, Unitarianism will stand out as the rejection of an acknowledged credible proof of certain opinions,—a rejection on the part of those who have already admitted that it is the restrictive rule of the Divine dispensation towards men as religious beings, to require (for moral purposes) their

assent to a credible *resistible* measure of proof. Thus, Unitarianism is but a modification of simple infidelity, burthened with the charge of the special inconsistency we have pointed out.

Let it then be remembered, that unless the Scriptural evidence alleged in support of orthodox opinions, can be shewn to be so utterly frivolous, that the permanent and prevalent belief of them is a fact for which no adequate cause can be assigned, Unitarianism maintains its opposition to credible proof, on the plain deistical ground, that this proof, though amounting to an adequate cause of prevailing, competent belief, is such as it is *possible* to reject.

We must be allowed further to advert to one feature of Unitarianism of peculiar significance in relation to the exterior view which we have taken of the controversy. We refer to the favourite and specious doctrine of the present innocence, and future inconsequence, of mere error in opinion. Without debating how far this doctrine is the result of liberality of mind, and benevolence of heart, it will suffice to shew its natural and inseparable connexion with the rejection of positive evidence. The principle that mere error in opinion is innocent, and will be eventually harmless, is, on two separate accounts, indispensable to him who rejects a high degree of positive evidence. In the *first* place, this principle very obviously derives itself from those latent suspicions which, in a greater or a less degree, will haunt every kind of *disbelief*. No species of infidelity, we may be assured, unless indeed it be the result of utter inattention,—no *thoughtful* infidelity, we may say, can be maintained in the human mind to the exclusion of occasional alarms. Is it credible, for instance, that a man who would persuade himself, that Jesus of Nazareth differed from other men in nothing but his commission, can peruse those numerous passages of Holy Scripture in which the plain import of the terms conveys a sense so widely different, without moments of anxiety? He whose opinions consist in the rejection of direct and positive evidence, whenever, in the less active state of the mind, he fails to apprehend the circuitous process of reasoning by which he is accustomed to evade the natural impression of that evidence, lies all open to its invasion. The act of trusting to proof, is a simple act of the mind, and agreeable to the constitution of human nature; and it is therefore ordinarily accompanied with a spontaneous tranquillity. But the act of resisting proof, is a complicated act, anomalous to our nature, and almost always attended with a symptomatic ague of the soul. In the thoughtful anticipation of that day in which, as it is written, “we shall all stand before the judgement seat of CHRIST, “and every one of us give account of himself to GOD,” and

in the recollection of the inexplicable mysteriousness of phraseology with which the Sacred Volume abounds, relative to the person of the Judge, we must perceive, that the doctrine of the ultimate harmlessness of error, forms an indispensable, though unacknowledged refuge to the man who, against the involuntary dictate of conscience, and the portentously adverse testimony of Scripture, dares maintain the professed belief, that one, altogether like himself, fallible, peccable, invested with delegated omniscience, will occupy that tremendous elevation.

But we must consider as even yet more distinctly deserving of remark, the *second* source of this favourite notion of Unitarians respecting the innocence and harmlessness of error.

The Unitarian perceives as a matter of fact, that the great proportion of the Christian world, (not only during the ages of spiritual usurpation, but since the Bible has been in all hands,) including both the unlearned, for whose especial use the Scriptures were prepared, and whose opinions are unavoidably formed upon the *first sense* of language, and the learned, after having fully reviewed the *caveat* of objectors, have fallen into the persuasion of the proper divinity of our Lord. This persuasion, and the worship founded upon it, he must view as an Idolatry unspeakably preposterous and perverse. It would seem, then, inevitable to believe, that to the "jealous God," who will by no means "give His glory to another," this utter corruption must be the object of high and irreconcileable displeasure. But a man of liberal feelings will be reluctant to imagine the great mass of Christians, among whom are found all the fruits of a holy faith, to be under the guilt and doom of aggravated idolatry: and there is, besides this, an especial difficulty in the way of Unitarians, in this particular. Whatever he may profess and strive to believe, the Unitarian cannot conceal from himself, that this pretended idolatry has sprung from, and is maintained by, a reliance upon the *ingenuous intention* of the very language of Scripture. He sees that, while the Papal apostacy has maintained itself upon the extinction of the light of Revelation, and has every where fallen before the rekindling of that light, the Trinitarian apostacy (if such it be) has, on the contrary, run and strengthened itself with the diffusion of Scripture, and that it prevails the most flagrantly in that land of all the world, where the Bible is the most read and reverenced. He cannot, we say, forget, that while a tissue of thickly woven subtleties avails to defend his own deism in passing through the thorny difficulties of Scripture, the defenceless, simple-hearted reader will, beyond a hope, be caught and held by these difficulties. Remembering the laborious and circuitous course he has trodden, in order to evade the perplexing directness of proof, the Unitarian may

be asked if he can avoid secretly exculpating the simplicity of those who plainly believe what they plainly read.

When, therefore, we hear Unitarians speaking of the professors of a system of aggravated Idolatry, as, perhaps, pious men labouring under the venial criminality of involuntary error, we must consider them as herein making a tacit concession, that this error is immediately chargeable upon the delusive inexplicability of the very Rule of Faith, and that these guiltless idolaters are the pitiable dupes of its inexplicable ambiguities. If to "call upon the name" of our "God and Saviour Jesus Christ," be a guilty and a fatal idolatry, how thick is the cloud that passes before the Divine beneficence and wisdom, when we regard men as left subject to a Rule of Faith which would seem contrived only to be the instrument, either of hardening suspicion into immoveable and universal doubt, or of inflicting the tortures of hopeless perplexity. And it is the unsuspecting, the ignorant in this world's wisdom, the poor, the simple-hearted, and the bumble in spirit, who are the most inevitable victims of the deadly enigmas of this fatal Book.

There are certain passages of the New Testament—need we quote them?—of which some account would require to be given, exculpatory of the wisdom and goodness of God in leaving them there, if they who, because of their unskilled ingenuousness of mind, admit the first and clear impression of the words, incur thereby the peril of their souls. Referring to such passages, we would request all the inferences to be pursued that are involved in the supposed guilt of that unadvised reader who receives, we will not say the plain and the unavoidable sense, but what is termed the orthodox sense which they seem to convey. But this guilt will not be affirmed to attach to him. Here then we leave Unitarians. They believe in the miraculous authentication of simple deism, so inextricably burthened with the liability to an idolatrous perversion, that themselves hesitate to impute criminality, or to forebode danger, to the professors of this ineffable corruption.

Art. IV. *An Illustration of the Architecture and Sculpture of the Cathedral Church of Lincoln.* By Charles Wild. pp. 38. Plates 16. Elephant 4to. Published by the Author. 1819.

WORKS in which Authorship is quite secondary and supplemental to art, can hardly be considered as coming within the scope and design of literary criticism. But we are unwilling to let pass without a sentence or two of notice, a performance of such surpassing excellence in its department, as this of Mr. Wild. It has been a good while waited for by the lovers of art and antiquity, with an expectation, founded upon the known talents of Mr. W. as a draughtsman, and the high excellence of the engravers, of a work approaching extremely near to absolute perfection; and we think they will be at once compelled and gratified to acknowledge, that they had not been able to form an idea of excellence in representation, from which they will feel any falling off, when they come to look at these delineations.

They are on the large scale of twelve inches by ten, a size greatly advantageous to the full development of the complicated and varied composition of the forms and parts of this magnificent structure. If it may be supposed to have been a question with Mr. Wild, whether his work should consist of a smaller number of plates of this dimension, or a more extended series on a smaller scale, we are much inclined to think his determination was well judged, and that a similar plan would not be an unwise policy in other undertakings which may be in contemplation in the same department. It is quite evident that something is gained for intelligibleness, and much for impression, by this ampler form of exhibition. It is independent of our will, and of any possible mental effort, that we receive from a large picture or print of a grand edifice, an impression more approaching to that made by the reality, than from a small one. This is especially the case with persons but slenderly acquainted with the science or technicality of architecture, whose chief interest in the inspection of such delineations, is that of receiving a strong general impression of the magnificence and the most prominent characteristics of the object. And at the same time, these persons are less solicitous for a distinct exhibition of *all* the aspects and component parts of the structure, several of which will strike them as appearing much like repetitions of one another; they are more gratified by a comparatively few representations, displaying the most comprehensive and commanding views of the object, with the addition of a moderate number of details defined in a detached exhibition. For them, therefore, at any rate, the plan is preferable, of illustrating a work of the nature of that under our attention, with a shorter series of plates on the larger scale, rather than a longer one of

more reduced dimensions. Nothing, however, here said, is to be understood in disparagement of the admirable series of works by which Mr. Britton is illustrating the ancient ecclesiastical architecture of our country.

The number of plates that may be called picturesque, in Mr. Wild's work, are nine or ten. The remainder are details, for the greater part engraved in outline, by Turrell. The finished engravings, all in the line manner, are by Fittler, Skelton, Lee, Smith, Pye, Finden, Byrne, and J and H. Le Keux. They bear infallible testimony to the excellence of the drawings of which they are representative, and are, as engravings, among the most vigorous and effective performances that have been produced in the pre-eminently high state of the art as now displayed in England, raised as it is, in the departments of antiquities and landscape, above all foreign rivalry. It is delightful to see with what consummate skill the delusion of perspective is managed; what a reality of prominence and retirement, what a harmony of combined or alternate lustre and solemnity are effected by the lights and shades; how substantial and tangible every relief is made to appear; and how well the nature and the superficial state of the imitated substances are rendered; to say nothing of the more geometrical merits of correct proportion and disposition. Such a work has a very good right to bear in the title-page, as a motto, the sentence which Mr. W. has inserted from old Fuller: 'When these fabrics shall have passed away their very shadows will be acceptable to posterity.' We have indeed no doubt of the literal truth of this prediction, in the instance before us, and that copies of these delineations will be preserved with care, and held in value by the curious, after the edifice represented shall have been long left to the unresisted operation of time, the hostility of which these proud temples of popery are but indifferently qualified to defy, in comparison of some of the fanes of paganism. Exempt from violence, and simply abandoned to time, the temple at Dendera would remain in its colossal and gloomy majesty unchanged, when all our cathedrals would be sunk in heaps of rubbish.

In the letter-press, the Author declines to take account, to any considerable extent, of the ecclesiastical persons and transactions of the see, beyond what relates strictly to the history of the edifice. This is somewhat complicated, as that work, it seems, was performed at periods considerably apart, with various changes, substitutions, and renovations, under the direction of different tastes in architecture, and ultimately forming a very magnificent, indeed, but not a homogeneous mass.

The original church, certain parts of which remain incorporated in the present structure, is recorded to have been raised

toward the latter end of the eleventh century, by ‘ Remigius, a monk of Fescamp, and the first bishop appointed to an English see by William the Conqueror.’

‘ It was nearly completed in 1092, when Remigius, feeling himself near his end, invited all the prelates of the realm to assist in its solemn consecration to the Blessed Virgin, but unfortunately died on the eve of the day appointed for the ceremony.’

The invitation was declined by the bishop of Hereford alone, who had ascertained by the aspects of the stars, as William of Malmesbury relates, that the church would not be dedicated in the time of Remigius.

The building was in the Norman style, which soon afterwards began to give place to the pointed, having ‘ lost much of its original simplicity long before the middle of the twelfth century.’ So effectually had it been driven out of fashion by the pointed style before the end of that century, that though some historian speaks of an earthquake by which this church was ‘ cleft from top to bottom,’ our Author suspects that its mode of architecture, now so rapidly becoming obsolete, might be no small part of the reason of its being condemned by Hugh de Grenobie, the sixth bishop of the see, to a transmutation into a fabric in the pointed style, toward the end of the twelfth century. It is presumed that he demolished half the Norman structure, and that a very material portion of the cathedral as it now appears, is the work of his time. The new style, however, had not, and could not have, as our Author observes, any fixed and absolute rules; it allowed great scope to fancy, genius, and even whim; and it greatly varied, and it seems improved, during the fourteen years of this prelate’s architectural career, to be, however, in the best form it then attained, much surpassed at a more advanced period. This immense structure had the odd kind of fortune to be erected piece after piece, at successive heats, during more than two centuries; ‘ a circumstance,’ says our Author, ‘ from which it derives a peculiar interest, as illustrating the progress of the pointed architecture from its first introduction, to a state of excellence which many are of opinion it never surpassed in any of the religious edifices posterior to that era.’ This advantage of diversity, by which it is rendered a tangible history of the progress of the style, denies it of course the recommendations of symmetry, and precludes, in some degree, that fascination which is felt in contemplating such a structure as the cathedral of Salisbury. ‘ In the nave, the basement of the aisles is essentially different on the two sides, although there is every reason to suppose that they were erecting at the same time; and in the piers or clusters, which support the principal arches, there are no less than three

' varieties, differing from each other as well in the diameter of the mass, as in the number and arrangement of the smaller shafts of which each is composed.'—This nave, taken by itself, is pronounced to be unequalled for magnitude and fine proportion. The east end, beyond the upper transept, described a far surpassing in beauty every other part of the fabric, is judged to have been a performance of the latter part of the thirteenth century. Another portion is referred to the close of the fourteenth.

The central tower, though newly erected, fell about the year 1230. A relation of the circumstances is given from Matthew Paris. The bishop was on bad terms with his canons. One of these, preaching to the people in the centre of the cathedral, proclaimed the wrongs suffered from the bishop, and vociferated, ' If we should hold our peace the very stones would cry out for us ;' just at which expression the tower fell, crushing to death several of the auditory, and shaking and damaging the whole building. This he says was taken as a bad omen,—we suppose as menacing the bishop,—but adds, the bishop had his own way against the malcontents notwithstanding.

The fabric, of which the total internal length is 470 feet, is estimated to cover no less than two acres, two roods, and six perches, of land.

' In situation it resembles Durham, being placed on the summit of a steep hill, commanding a great extent of the surrounding country, a position particularly favourable to the advantageous display of its external grandeur; and it will be readily conceived that a structure so venerable for its age and object, so vast in its dimensions, and so extraordinary in architectural merit, gives to the city, over which it rises majestically, an air of solemnity which few possess.'

To one particular in this enumeration, the ' object,' if referred as far back as the ' age,' all good protestants must make their exception, till the epithet ' venerable ' shall have so changed its meaning, that it may be correctly applied to mummeries and impositions of a detestable superstition, to whatever is the most foreign and contrasted to wisdom, and sanctity, and the genuine worship of the Almighty.

Each part and circumstance is noted by Mr. Wild with discriminative attention. An extremely remarkable one is a long, slender, and very flat stone arch, within the roof of the nave, and connecting the west towers at their bases. It is judged to have been a contrivance adopted at the time these towers were intended, as an after-thought, to be carried much above their original altitude, and devised for the purpose of ascertaining, by the effect produced, if any, on this most delicate, we may almost say sensitive structure, how far an additional superincumbent weight might safely be ventured. ' Its liability to be affected by

' a very trifling settlement at either end, will readily be conceived,' from the description of its form and dimensions.

Among the curiosities it would not have been allowable to forget to mention the renowned ' great Tom of Lincoln, which is six feet three inches in diameter, and weighs nine thousand eight hundred and ninety-four pounds; it was founded at Lincoln in 1610.'

Of the sculpture which decorates the edifice, some portions are excepted by our Author, in terms, perhaps, somewhat of the strongest, from the charge so generally applicable to our antique ecclesiastical figurings in stone and wood, of utter worthlessness in point of art; but certainly some of the specimens given in plate 14 are remarkably in contrast to this general character; a character fully exemplified, it is acknowledged, in other of the sculptural ornaments of the building. For ourselves we confess, that the enchantment of antiquity is not strong enough to prevent our loathing and hating the rubbish of vile carving which besets and loads our ancient ecclesiastical architecture. As samples of the state of the arts, (if the term may be so applied,) in certain periods and places, a quantity of them may be worth keeping in existence; but it must be a wretchedly factitious taste that can find in them something to like for their own sake,—that is to say, if there really be such a liking, and it be not a most violent affectation that is applying the epithets interesting and precious to these deformities, and wasting on them the labours of the pencil and graver.

The same strange circumstance as in the records of other of the superb ecclesiastical edifices, appears in those respecting the Lincoln Cathedral,—the oblivion of the architects.

' Of the English architects and sculptors of that age,' says Mr. W. ' whose labours so justly deserve the approbation of the present, scarcely any thing is known; contemporary chronicles, and local registers, having rarely more than the name of the patron under whom their genius was exerted, and to whom the merit of their works has in consequence been too generally ascribed' p. 11.

Art. V. *Mazeppa*, a Poem. By Lord Byron. 8vo. London. 1819.

ONE is ready to smile at seeing announced "The Whole Works complete" of a *living* Author; as if there ever was a poet who kept his promise, whether made to himself only, or to the Public, to write no more; as if the imagination when once accustomed to the highly stimulating exercise of poetical composition, could find an adequate excitement, or an adequate vent, in any other species of exertion; as if, too, a poet's vanity could live upon the incense of yesterday, any more than upon posthumous fame, or could endure to share the fate of

faded toasts, and last year's music. To say nothing of the more *solid* inducements which a successful writer may have for conferring further obligations upon his publisher and the public, it is easy to conceive that the conscious pleasure of success will be a sufficient motive to new and varied attempts to attract admiration and wonder, and, whatever be its character, a strong sympathy of some kind, towards himself, that self for whose sake all things seem to the poet to exist, in order to minister to his intellectual or sensitive faculties, pleasure or fame. And since it is in the nature of all passions to become less nice in the means of gratification, as the habit gains strength and the susceptibility of enjoyment is blunted, so, this ambition for fame may at length grow wanton in its choice of expedients for procuring to the sated egotist the requisite solace of his self-complacency: it may lead him to take pleasure in setting at defiance the good opinions of those whose imaginations he has brought into captivity to his genius, and when he has roused to arms against him all the better feelings of human nature, in snatching away in spite of all resistance the forced tribute of their homage, and even, though modified by abhorrence, their admiration. The world that can no longer fascinate by its charms or soothe by its endearments, shall become to the voluptuary the toy of his caprice, or the sport of his spleen. He never loved it but for the excitement it has ceased to supply to his vague and joyless desires; and now, the paint is off. But although the object of pursuit is stripped of its attractions, the faculties require fresh food, and the passion survives to goad on the mind to the pursuit. Fame—intellectual dominion—the solitary pleasure of the magician in the midst of his sorceries; this is what the poet seeks by new efforts to secure. And if there were no better immortality within his reach, this might suffice, perhaps, to urge him to some last desperate achievement—to become the incendiary who fires a Temple to perpetuate his name.

Such, we say, is the natural progress of passion—of the thirst for fame, not less than the thirst for pleasure, a thirst which never dies. And the consciousness of exciting vivid sensations in others, would seem to be the last sensation of pleasure which remains when all other sources of gratification are exhausted. In this way the mind lives over again its pleasures in the mind of others, by sympathy with the emotions it has succeeded in communicating. And if he be a man of depraved feelings that is gifted with this dangerous power, the fable of the Vampyre is realized in his thus renewing the life of his pleasures from the heart's blood of the principles of his victims.

Were it not for the irresistible fascination exerted by a mind of such transcendent faculties, it might furnish a moral lesson of considerable efficacy, to contemplate it in all its manifesta-

tions up to the last stage of its career, in order to witness how infallibly the wilfulness of passion, which destroys all that it appropriates, provides for its own punishment, like the ravages of a despot which gradually extinguish his resources, and leave him at last in the midst of a desert ; to see how certainly the libertine abuse of nature denaturalizes the voluptuary, turning all the genial impulses of his frame to disease, and leaving behind the intoxication, the overpayment of disgust. But such a lesson would be dearly purchased at the cost of familiar association with the individual. The impressions which the imagination would be exposed to receive from such intercourse, would be an injury for which the moral of the tale could not avail to compensate. The world has had enough of the frank "confessions" of the vicious. It were idle to suppose that descriptions or disclosures tending to quicken the pulse, can by virtue of the lesson they convey, add to the strength of principle.

We have followed Lord Byron thus far in his career ; we care not to enter further into his secret. We have had enough of that with which his poetry is replete—himself. The necessary progress of character as developed in his last *reputed* production, has conducted him to a point at which it is no longer safe to follow him even in thought, for fear we should be beguiled of any portion of the detestation due to this bold outrage. Poetry which it is impossible not to read without admiration, yet, which it is equally impossible to admire without losing some degree of self-respect ; such as no brother could read aloud to his sister, no husband to his wife ;—poetry in which the deliberate purpose of the Author is to corrupt by inflaming the mind, to seduce to the love of evil which he has himself chosen as his good ; can be safely dealt with only in one way, by passing it over in silence. There are cases in which it is equally impossible to relax into laughter or to soften into pity, without feeling that an immoral concession is made to vice. The Author of the following stanzas might seem to invite our compassionate sympathy.

' No more—no more—Oh ! never more on me
 The freshness of the heart can fall like dew,
 Which out of all the lovely things we see
 Extracts emotions beautiful and new,
 Hived in our bosoms like the bag o' the bee ;
 Thinkest thou the honey with those objects grew ?
 Alas ! 'twas not in them, but in thy power
 To double even the sweetness of a flower.'

' No more—no more—Oh ! never more my heart,
 Canst thou be my sole world, my universe !
 Once all in all, but now a thing apart,
 Thou canst not be my blessing or my curse :
 The illusion's gone for ever, and thou art
 Insensible, I trust, but none the worse,

And in thy stead I've got a deal of judgement,
Though heaven knows how it ever find a lodgment.'

' Ambition was my idol, which was broken
Before the shrines of Sorrow and of Pleasure;

And the two last have left me many a token
O'er which reflection may be made at leisure.

' Now like Friar Bacon's brazen head, I've spoken,
" Time is, Time was, Time's past," a chymic treasure
In glittering youth, which I have spent betimes—
My heart in passion, and my head on rhymes.'

These lines, which we wish to redeem from the profane ribaldry of their context, are exceedingly touching, and they have that character of truth which distinguishes Lord Byron's poetry. He writes like a man who has that clear perception of the truth of things, which is the result of the guilty knowledge of good and evil, and who by the light of that knowledge, has deliberately preferred the evil, with a proud malignity of purpose which would seem to leave little for the last consummating change to accomplish. When he calculates that the reader is on the verge of pitying him, he takes care to throw him back the defiance of laughter, as if to let him know that all the Poet's pathos is but the sentimentalism of the drunkard between his cups, or the relenting softness of the courtesan, who the next moment resumes the bad boldness of her degraded character. With such a man who would wish either to laugh or to weep? And yet, who that reads him, can refrain alternately from either?

Our readers will probably be aware, that it is not to Mazeppā, that we have alluded in the preceding remarks, but to a subsequent publication of notorious character. Mazeppā is less vigorously written than most of his Lordship's productions, and at the commencement, very slowly gains upon the reader's interest. It may, however, be read without much offence, and it will amply repay perusal.

The poem consists of a recital of the leading incident of his youth, given by a Cossack hetman, at the request of his sovereign, Charles the Twelfth of Sweden, when they were bivouacking together in the depth of a forest after the fatal battle of Pultowa. The incident is taken from Voltaire's History of Charles XII.

' He who then occupied this place, was a Polonese gentleman, named Mazeppā, born in the palatinate of Padolia. He had been brought up as page to John Casimir, and had imbibed at his court some tincture of the *belles lettres*. Being detected in an intrigue, while yet a youth, with the lady of a Polonese gentleman, he was by order of her husband, bound stark naked to the back of a wild horse, and in this condition dismissed. The horse, which came from the country of the Ukraine, made its way back, bearing thither Mazeppā,

half dead with fatigue and hunger. Some peasants came to his succour. He remained a long time among them, and signalised himself in several excursions against the Tartars. His superior intelligence obtained for him high consideration among the Cossacks: and his reputation, which daily increased, compelled the Czar to make him Prince of the Ukraine.'

The account that is given of the intrigue itself, is much in the style of levity which we should expect from a libertine: there is nothing in it positively gross, and delicacy of sentiment in a Cossack prince is out of the question. This is the best we can say for the Author. We pass over the previous stanzas, to present to our readers that which forms the real subject of the picture; all the rest is but back-ground. *Mazeppa* is bound to the horse, ' wild, wild as the wild-deer,'

' With spur and bridle undefiled.—'
 ' In the full foam of wrath and dread
 To me the desert-born was led;
 They bound me on, that menial throng,
 Upon his back with many a thong;
 Then loosed him with a sudden lash—
 Away!—away!—and on we dash!—
 Torrents less rapid and less rash.'

' Away!—away!—My breath was gone—
 I saw not where he hurried on:
 'Twas scarcely yet the break of day,
 And on he foam'd—away!—away!—
 The last of human sounds which rose,
 As I was darted from my foes,
 Was the wild shout of savage laughter,
 Which on the wind came roaring after
 A moment from that rabble rout:
 With sudden wrath I wrench'd my head,
 And snapp'd the cord, which to the mane
 Had bound my neck in lieu of rein,
 And, writhing half my form about,
 Howl'd back my curse—'

* * * * *

' Away, away, my steed and I,
 Upon the pinions of the wind,
 All human dwellings left behind;
 We sped like meteors through the sky,
 When with its crackling sound the night
 Is chequer'd with the northern light:
 Town—village—none were on our track,
 But a wild plain of far extent,
 And bounded by a forest black;
 And, save the scarce seen battlement
 On distant heights of some strong hold,
 Against the Tartars built of old,

No trace of man. The year before
 A Turkish army had march'd o'er;
 And where the Spahi's hoof hath trod,
 The verdure flies the bloody sod :—
 The sky was dull, and dim, and gray,
 And a low breeze crept moaning by—
 I could have answer'd with a sigh—
 But fast we fled, away, away—
 And I could neither sigh nor pray;
 And my cold sweat-drops fell like rain
 Upon the courser's bristling mane ;
 But, snorting still with rage and fear,
 He flew upon his far career :
 At times I almost thought, indeed,
 He must have slacken'd in his speed ;
 But no—my bound and slender frame
 Was nothing to his angry might,
 And merely like a spur became :
 Each motion which I made to free
 My swoln limbs from their agony
 Increased his fury and affright :
 I tried my voice,—'twas faint and low,
 But yet he swerved as from a blow ;
 And, starting to each accent, sprang
 As from a sudden trumpet's clang :
 Meantime my cords were wet with gore,
 Which, oozing through my limbs, ran o'er ;
 And in my tongue the thirst became
 A something fierier far than flame.'

The steed and his rider near a forest, ‘ a wild waste of underwood,’ studded with old sturdy trees, which are however sufficiently wide apart to leave room for them to fly through without tearing Mazeppa’s limbs, leaving shrubs, and trees, and wolves behind.

‘ By night I heard them on the track,
 Their troop came hard upon our back,
 With their long gallop, which can tire
 The hound’s deep hate, and hunter’s fire :
 Where’er we flew they follow’d on,
 Nor left us with the morning sun :
 Behind I saw them, scarce a rood,
 At day-break winding through the wood,
 And through the night had heard their feet
 Their stealing, rustling step repeat.’

But the strength and speed of the courser bear him still onward at safe distance before them.

‘ The wood was past ; ’twas more than noon,
 But chill the air, although in June ;

Or it might be my veins ran cold—
 Prolong'd endurance tames the bold ;
 And I was then not what I seem,
 But headlong as a wintry stream,
 And wore my feelings out before
 I well could count their causes o'er :
 And what with fury, fear, and wrath,
 The tortures which beset my path,
 Cold, hunger, sorrow, shame, distress,
 Thus bound in nature's nakedness :
 Sprung from a race whose rising blood
 When stirr'd beyond its calmer mood,
 And trodden hard upon, is like
 The rattle-snake's, in act to strike,
 What marvel if this worn-out trunk
 Beneath its woes a moment sunk ?
 The earth gave way, the skies roll'd round,
 I seem'd to sink upon the ground ;
 But err'd, for I was fastly bound.
 My heart turn'd sick, my brain grew sore,
 And throbb'd awhile, then beat no more :
 The skies spun like a mighty wheel ;
 I saw the trees like drunkards reel,
 And a slight flash sprang o'er my eyes,
 Whice saw no farther : he who dies
 Can die no more than then I died.
 O'ertortured by that ghastly ride,
 I felt the blackness come and go,
 And strove to wake ; but could not make
 My senses climb up from below :
 I felt as on a plank at sea,
 When all the waves that dash o'er thee,
 At the same time upheave and whelm,
 And hurl thee towards a desert realm.
 My undulating life was as
 The fancied lights that flitting pass
 Our shut eyes in deep midnight, when
 Fever begins upon the brain ;
 But soon it pass'd, with little pain,
 But a confusion worse than such :
 I own that I should deem it much,
 Dying, to feel the same again ;
 And yet I do suppose we must
 Feel far more ere we turn to dust.'—

The wild horse swims a river, and the waters rouse Mazeppa from his trance, infusing a temporary strength into his stiffened limbs. The moon rises, shewing a dim waste spreading through the shadow of the night, unrelieved by twinkling taper or any other sign of the abodes of men. But now the courser's speed begins to slacken ; his savage force is nearly spent, and as he

'goes 'feeble foaming on,' an infant would have had power to guide him. But Mazeppa is unable to collect strength sufficient to burst his bonds, and is still carried passively onward.

'The dizzy race seem'd almost done,
Although no goal was nearly won :
Some streaks announced the coming sun—

How slow, alas ! he came !
Methought that mist of dawning gray
Would never dapple into day ;
How heavily it roll'd away—

Before the eastern flame
Rose crimson, and deposed the stars,
And call'd the radiance from their cars,
And fill'd the earth, from his deep throne,
With lonely lustre, all his own.

Up rose the sun ; the mists were curl'd
Back from the solitary world

Which lay around—behind—before :

What booted it to traverse o'er
Plain, forest, river ? Man nor brute,
Nor dint of hoof, nor print of foot,
Lay in the wild luxuriant soil ;
No sign of travail—none of toil ;

The very air was mute ;
And not an insect's shrill small horn,

Nor matin bird's new voice was borne
From herb nor thicket. Many a werst,
Panting as if his heart would burst,

The weary brute still staggered on ;
And still we were—or seemed—alone :

At length, while reeling on our way,
Methought I heard a courser neigh,
From out yon tuft of blackening firs.

Is it the wind those branches stirs ?
No, no ! from out the forest prance

A trampling troop ; I see them come !
In one vast squadron they advance !

I strove to cry—my lips were dumb.
The steeds rush on in plunging pride ;

But where are they the reins to guide ?
A thousand horse—and none to ride !

With flowing tail, and flying mane,
Wide nostrils—never stretch'd by pain,

Mouths bloodless to the bit or rein,
And feet that iron never shod,

And flanks unscarr'd by spur or rod.
A thousand horse, the wild, the free,

Like waves that follow o'er the sea,
Came thickly thundering on,

As if our faint approach to meet ;
The sight re-nerved my courser's feet,
A moment staggering, feebly fleet,
A moment, with a faint low neigh,
He answer'd, and then fell :
With gasps and glazing eyes he lay,
And reeking limbs unmoveable,
His first and last career is done !

On came the troop—they saw him stoop,
They saw me strangely bound along
His back with many a bloody thong :
They stop—they start—they snuff the air,
Galiop a moment here and there,
Approach, retire, wheel round and round,
Then plunging back with sudden bound,
Headed by one black mighty steed,
Who seemed the patriarch of his breed,
Without a single speck or hair
Of white upon his shaggy hide ;
They snort—they foam—neigh—swerve aside,
And backward to the forest fly,
By instinct, from a human eye.—

They left me there, to my despair,
Link'd to the dead and stiffening wretch,
Whose lifeless limbs beneath me stretch,
Relieved from that unwonted weight,
From whence I could not extricate
Nor him nor me—and there we lay,

The dying on the dead !
I little deem'd another day
Would see my houseless, helpless head.'

* The sun was sinking—still I lay
Chain'd to the chill and stiffening steed,
I thought to mingle there our clay ;
And my dim eyes of death had need,
No hope arose of being freed :
I cast my last looks up the sky,
And there between me and the sun
I saw the expecting raven fly,
Who scarce would wait till both should die,
Ere his repast begun :

He flew, and perch'd, then flew once more,
And each time nearer than before :
I saw his wing through twilight flit,
And once so near me he alit
I could have smote, but lack'd the strength ;
But the slight motion of my hand,
And feeble scratching of the sand,
The exerted throat's faint struggling noise,
Which scarcely could be called a voice,
Together scared him off at length.—

I know no more—my latest dream
 Is something of a lovely star
 Which fix'd my dull eyes from afar,
 And went and came with wandering beam,
 And of the cold, dull, swimming, dense
 Sensation of recurring sense,
 And then subsiding back to death,
 And then again a little breath,
 A little thrill, a short suspense,
 An icy sickness curdling o'er
 My heart, and sparks that cross'd my brain—
 A gasp, a throb, a start of pain,
 A sigh, and nothing more.'

Art. VI. Recherches Physiologiques et Médicales sur les Causes, les Symptômes, et le Traitement, de la Gravelle. Par F. Magendie, Docteur en Médecine de la Faculté de Paris, &c. &c. 8vo. pp. 91. Paris, 1818.

THE medical visits we pay our readers, it will have been observed, are ‘few and far between.’ The principle by which we are guided in our selection of topics bearing upon the healing art, have been in former articles distinctly stated; it is only upon questions partaking of a physiological interest, or involving the application of preventive measures beyond the boundaries of the profession, that we for the most part feel inclined to descend, conceiving that treatises on the theory and practice of medicine, which are purely and exclusively such, are more appropriately referred to journals devoted to their special discussion. Volumes, however, occasionally offer themselves for notice, which, although partaking of a medical character, are nevertheless of that mixed kind which gives them a popular as well as a professional interest. They bear the same relation to medicine, properly so called, that writings on jurisprudence do to the practice of the law, or dispensations on the science of political economy to the actual business of legislation.

The question indeed has recently been much agitated, how far it is desirable that the several branches of study which constitute the ground-work of medical theory and practice, should be made the subject of popular investigation. On the one hand, it is said, teach man physiology, that is, unfold to him the manner in which life is connected with internal organization and external influences, and besides ensuring the more obvious and ordinary advantages attendant upon an enlarged sphere of acquirement, you will go a considerable way towards checking baneful propensities and preventing intemperate habits. On the other hand, it is contended that the most uninstructed individual is sufficiently aware both of the criminality and the injurious nature of intemperance, and that crimes against the law of his being are not

committed unconsciously or in ignorance, but with as complete a knowledge of cause and effect as any that physiology could furnish. For ourselves, we incline on this disputed point, to an intermediate opinion. As far as success in the practice of physic is concerned, we verily believe that the faith of ignorance, could it be universally ensured, would generally prove more conducive to salutary operation, than that comparative scepticism, with regard to the agency of medicine, which must necessarily grow out of an acquaintance with the laws and limits of medicinal action. At the same time, we are ready to admit that the diffusion of physiological knowledge is very likely to act as a check upon professional indolence and empirical imposture; and that it may in some cases prove more effectual in preventing vicious habits, than the most careful inculcation of moral precepts.

It might perhaps be urged, that facts have already furnished us with decided evidence of the efficacy of a more generally diffused knowledge on these subjects. It is undeniable, that one species of excess, at least, is not so common now among the higher and middle classes of society, as it was some twenty years ago; but whether this comparative sobriety has arisen from the caprice of fashion, from the pressure of the times, or from the more extensive spread of science, we will not pretend to determine.

The work before us has given rise to the above suggestions, from the circumstance of its being chiefly an enunciation of principles and precepts relative to diet and modes of living. It is not a very long time since we had occasion to treat of calculous complaints; we now are induced to resume the topic, with Dr. Magendie's treatise as a text-book, partly because we are desirous of adding somewhat to the remarks made in a former article, and partly from the opportunity the discussion will afford, of considering more at large the general connexion of diet and disease.

In all sciences that are not absolutely demonstrative, or in which individual opinion may give a cast or colouring to inductions from correct *data*, there are two sources of the mistakes which are apt to mingle themselves with our inferences. In the first place, we are inclined, often unconsciously, to grasp at facts which favour our preconceptions, while we neglect those which appear inimical to our cause; and secondly, we are disposed to presume upon an analogy, where analogy does not actually exist, and thus to substitute defective hypothesis for substantial theory.

In this way we are led to draw conclusions which seem to come upon our own minds with the force of little less than absolute demonstration, but which will not bear the test of rigid and impartial scrutiny. Of the truth of this remark, the very ingeni-

ous tract before us affords ample illustration. From some isolated but, so far as it goes, very strong evidence, Dr. Magendie infers that animal diet is the cause of gravel; and having, as he supposes, ascertained the fact, he propounds, by way of explaining this fact, a principle which, according to our conceptions, rests merely upon defective analogies drawn from inanimate to living existence.

To the use of animal food have been ascribed, even by some individuals in our own country, not only gravel, but scrophula, cancer, consumption, asthma, gout, and indeed all the chronic ailments that are incident to man; and there are very many who, although they may not go the length of some of the *ultra* enemies to this kind of diet, and do not quite suppose that with every slice of beef we actually swallow a dose of poison, still are inclined to attribute a variety of diseases to this source, and to suppose that vegetable aliment would at the least ensure against their easy induction.

An extended disquisition on this contested point, would properly embrace the following particulars of inquiry. First, how far is man shewn to be carniverous or herbiverous, by the form and structure of his body, and by the display of his natural or unsophisticated propensities? Secondly, what were the habits of our species, as it respects food, at former periods? Thirdly, what is the diet, and what, so far as they can be judged of, are the consequences of such diet in different parts of the world? Fourthly, what correspondence would there appear to be between our aliment and the more prevalent ailments of this country, now, and in the time of our forefathers? And lastly, is that class of our countrymen, at the present time, which consumes the greatest proportion of animal food, in the same *ratio* obnoxious to constitutional disease?

As far as structure would determine the question of man's alimentary destination, the vegetable apologists seem to consider themselves as almost invincible, since, in the human species, as they urge, those teeth are wanting that are invariably found in cariverous animals: at least, the teeth which are termed canine, in man, have nothing in their make answerable to the teeth of the same name in those brutes which refuse vegetable, and live upon animal food. But in their hurry to seize upon this fact, our speculatists have overlooked the circumstance, that almost all the *carnivora* except man, are in some measure animals of prey, and that nature has provided them with the teeth in question, both for procuring and for tearing their food. Now, neither of these processes is performed by man; he is not accustomed to take his meat raw, nor by force in the way of seizure. The molars, or grinding teeth, moreover, correspond, as it regards structure, in a very marked manner to the teeth of the *omni-*

verous class of animals, or those which are capable of being sustained either by a mixture of both kinds, or exclusively by one kind of aliment. With respect to the other principal distinction in structure, namely, the form and length of the intestinal canal, although man in this particular * is removed to a considerable distance from the proper *carnivora*, he cannot be classed with the *herbivora*: in fact, as it regards both the teeth and the intestines, there are indications which must be satisfactory, to any sober judgement, that it was the design of Providence that man's proper food should be of a mixed kind, while at the same time he should be enabled occasionally to accommodate himself to a protracted use of either species of aliment alone. With regard to early propensities, as marks of original destination, we see no great force in the inference deduced from the alleged fact of a few 'wild men of the woods' having evinced an exclusive propensity for fruits and herbs, since, from the mode in which they had been sustained from infancy, such aliment was the only one with which they had been made acquainted. All that has been adduced on the subject of propensity and structure, avails to prove, certainly, that man is not an animal of prey, but, the argument avails no further.

The inquiry, What were the habits of man in the earliest periods of society? would lead to the question of antediluvian diet and longevity; but the only records which exist descriptive of 'the world before the flood,' contain, in respect to diet, no positive information. We must commence our comparison of ancient and modern customs, from patriarchal times subsequent to the Deluge; and if abstaining from animal food and from drink are dictates of nature, it will be seen that man very soon learned to disregard them, and degenerated into a carnivorous, a 'drinking,'* and a 'cooking' animal. We read that Abraham, when entertaining his celestial guests, "ran unto the herd and fetched a calf tender and good, and gave it unto a young man and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree, and they did eat." We have upon record even before this time, the express command of God to Noah on this head: "Every moving thing that liveth shall be meat for you; even as the green herb have I given you all things." Genesis ix. 3. Again. When Isaac was "advanced to a good old age," he instructs Esau to make him some "savoury meat," such as he loved, and, by implication, such as he had been in

* It has been asserted by one theorist, who maintains the vegetable creed with great pertinacity, that were man to live upon succulent and undressed vegetables, there would be no occasion for him to drink at all; and that he is not by nature 'a drinking animal.'

the practice of eating. So that we have very early proofs of what the maintainers of the herbaceous hypothesis are disposed to deny, namely, the compatibility of long life and animal diet.

But let us come to the test of what may be considered a fairer comparison, that of the respective diet and corresponding longevity of different parts of the world in the present time. On this head, a great deal of labour has been employed to prove that in those regions of the globe, for instance, in extensive districts of the eastern world, where, from religious or other motives, man lives exclusively upon vegetable matter, instances of longevity are more frequent, than in countries where opposite habits are prevalent. But all the ingenuity of sophistry is found unavailing to enable the abettors of this doctrine to make any way against the strong current of opposing and unsuspicious evidence. It has been asserted by witnesses who have not any particular case to make out, that, on the one hand, the vegetable-eaters of India scarcely ever advance beyond, or even attain the age of sixty. On the other hand, the inhabitants of Lapland and Iceland, countries in which so much animal food in the form of fish is consumed, are distinguished by more than ordinary longevity. Much more, probably, in either case, is attributable to climate and other physical causes, than to the mode and matter of sustenance; but even in this particular, the advocate of ‘fish, flesh, and fowl,’ has quite as much to favour his side of the question, as the stickler for the superior salubrity of vegetable fare.

We have hitherto been advancing upon ground over which the generality of our readers will not have felt much hesitation in following us. The solution of the two remaining questions, however, involves positions somewhat more debatable. The *quantum* of animal food consumed in this country, as connected with the *quantum* of disease, is a question of high interest to parents who are anxious for the welfare of their offspring. Now, it is a fact too often overlooked by advocates for a meagre regimen, that a much larger proportion of animal food was consumed, by some classes of society at least, formerly, than in our own time. Let the breakfast of a maid of honour in Elizabeth’s Court, be contrasted with the corresponding meal of the same description of personage in the present day, and then, until it can be proved to us that the chine-devouring dames of the period alluded to, were more liable to ‘constitutional maladies’ than our present tea-drinking court ladies, we shall take leave to doubt the direct connexion between quantity of food and quantity of disease in the way that the defenders of abstemiousness suppose.

Again: we are told by Sir John Fortescue, who wrote in the fifteenth century, when he is setting the *health* and happiness of the British poor against those of other nations, that ‘they (the “poor) are fed in great abundance with all sorts of flesh and fish,

' of which they have plenty every where.*' And further, comparing one class of our fellow country-men with another, at the present period, where do we find the maladies in question existing in the greatest frequency and virulence? Do we expect to meet with cancer, and scrophula, and consumption, and madness, among rustic labourers, one of whom takes as much meat almost at a single meal as serves a whole poor family in commercial and manufacturing towns? Or do we not rather look for such diseases either among the squalid and half-famished inhabitants of such towns, where vapid and merely stimulating fare usurps the place of solid sustenance, or among the superior classes of society, whose digestive organs, debilitated by habits of luxury, seldom demand or admit of much that is solid and supporting?

Upon the whole, it may be safely concluded, that a due admixture of animal and vegetable food, (the proportion being greater on one side or the other, according to constitutional temperaments and external circumstances,) is decidedly the natural and legitimate diet of mankind in general, and of the inhabitants of temperate latitudes especially. To the burning countries under the equator, a diet more decidedly vegetable seems more suitable; but with us, animal matter appears almost indispensable. With respect to quantity, there is no occasion for any great apprehensions, so long as 'a good digestion waits on appetite.' It is not from the Butcher, but from the Cook, that we receive the slow poison which often preys upon the vitals. It is not by the quantity or kind of matter which we take, so much as by the mode in which it is furnished, and the times at which we take it, that our frames become radically impaired.

Much difference of opinion has obtained with respect to Drink also, in reference to its supposed connexion with different diseased states. Ever since observations on the *ingesta* have been methodized into any thing like system, water has been an object of minute inquiry, both as to its chemical composition and its physical effects; and no wonder, since it is natural for mankind to attach a considerable effect to a substance they are daily swallowing. These researches, however, have thrown very little light upon the *quo modo* of the salubrity or insalubrity of the different kinds of the fluid in question. There is indeed no small reason to be altogether sceptical on this point; for even the maladies of particular climates and places, attributed to the qualities of the water, are much more satisfactorily accounted for by other considerations: the *Goutre*, for example, prevalent in some of the Alpine valleys, has been thought to be owing to the waters of the place, but in other districts, the waters of which are precisely the same in quality, the deformity is not known. Gravel

* *Omni generc carnium et piscium ipsi in copia vescuntur.*

and stone, the subjects of our more particular investigation, have likewise been ascribed to the impregnations of the waters used by the patient; but besides that those concretions do not answer to any of the known combinations of materials found in waters, the maladies in question happen indifferently to persons living upon soft waters, as those of the Thames or the Seine, or to those who are the principal part of their lives in the practice of drinking from springs impregnated with calcareous ingredients. In fact, there are no well attested instances of any specific effects arising from the use of any waters, if we except those which either operate in the way of temperature, or which contain sulphureous, chalybeate, or saline components, in such measure as sensibly to act upon the animal organization.

It is a law of life, that the more we enjoy, the more we suffer. We cannot have the advantages of civilization and refinement, without being exposed, in a greater or less measure, to the physical and moral evils which luxury brings in her train. Chronic or constitutional maladies are among the number of these evils; and theorists have erred in dissecting and analysing one supposed source of evil to the exclusion of a multitude of others.

But it is time that we should proceed to notice more particularly what are the facts upon which Dr. Magendie founds his hypothesis of animal food being the cause of calculous complaints.

It will be recollectcd, that in our review of Dr. Marct's work*, we stated, on the authority of that Author, that 'in hot climates, and especially between the tropics, calculous affections are almost unknown.' Now, in these countries and climates, vegetable aliment constitutes almost exclusively the sustenance of the inhabitants. This fact Dr. Magendie seizes hold of with avidity, as amounting nearly to a demonstration in favour of his argument; but it is singularly unfortunate for the hypothesis, that the nations of the more northern and of arctic regions enjoy an equal immunity from this class of disorders, notwithstanding that their food, far from consisting of vegetable productions, is almost exclusively, at least in the case of the latter, made up of animal matter, especially of fish. In reference to a particular district of our own country, we are told by Dr. Scudamore, who has had opportunities of personally observing the fact, that these ailments are exceedingly prevalent among the poorer classes in the neighbourhood of Tunbridge Wells, whose diet is almost wholly heriferous. Mr. Copland Hutchinson also, in a paper recently published in the *Transactions of the Medical and Chirurgical Society*, has proved, by indisputable documents, that sailors enjoy a remarkable immunity from stone and gravel; men whom we all know to be peculiarly liable to suffer in other ways from the

* Eclectic Review, Vol. IX. N. S. p. 270.

effect of living upon one kind of animal diet to which they are often under the necessity of being restricted. We are further told by apparently a very candid and dispassionate observer upon Dr. Magendie's theory, that ' He has repeatedly seen all the phenomena of gravel subdued, and the inordinate secretion of uric acid speedily reduced, by perseverance in a diet consisting of plain animal food, sea biscuit, rice, potatoe, and other farinaceous vegetables, with a moderate allowance of white wine or diluted brandy ; and from which, animal fat and oils, fruit, salad, and other green vegetables, sugar, bread, pastry, and all alimentary substances prone to fermentation in the stomach, have been rigorously excluded*.'

Dr. Magendie further alleges, that animals whose food is not naturally vegetable, and whose urine superabounds with a proportion of uric acid, may have the relative quantity of that acid reduced by confining them to vegetable diet. In this position he is in a great measure correct. Indeed, the fact that carnivorous animals are the only ones in which uric concretions are detected, we regard as the strongest point in favour of our Theorist's assumptions. But it ought to be recollectcd that these concretions are never found in a great number of the carnivorous tribes of animals ; so that something more than the mere circumstance of food must be connected with a constitutional disposition to secrete the uric acid.

Our Author cites, with much apparent triumph in support of his principle, the case of an individual who was, from the fluctuations of commerce, repeatedly subjected to considerable reverses of fortune, and who, during the periods of his opulence and the corresponding mode of luxurious living, was invariably subject to gravel and gout, both which complaints as regularly left him when poverty compelled him to plainer fare. This instance, however, only proves, what had been already sufficiently substantiated, that the greater the call made upon the stomach and digestive organs, the greater is the liability to derangement in the secretions, and in the whole physical, we might add, moral man.

And this leads us to notice a second objection against Dr. Magendie's principles, on the ground of the tendency they evince to apply mere chemical laws to the explication of vital phenomena. ' Uric acid,' says our Author, ' contains in its composition a large proportion of azote; animal food is azotic, and therefore, animal food must favour the generation of substances in which uric acid abounds.' But it ought to be recollectcd, that the quantity and quality of animal secretions, by no means bear this regular proportion to the kind and measure of the *ingesta*, and that the very essence of vital support

* London Medical Repository. Vol. XI. p. 59.

consists in the faculty possessed by the living principle, of assimilating or converting aliment into a new product.* That this law has its limits, must be conceded ; and it would be flying in the face of facts, to deny that several substances taken into the first passages, are afterwards detected in the secretions and emunctories of the body, almost unchanged. But this is by no means generally the case : the state of the stomach, relative to the integrity of its functions, has more influence upon the secretions, excretions, and exhalations of the body, than the nature or quality of the matter received in the shape of aliment. Nay, the mind itself will occasionally operate a remarkable variety in the particular referred to, without the assistance of any material agency : the hearing of unpleasant news will often impart a disagreeable odour to a breath which, but the moment before, was free from it ; and it is more than probable, that in Dr. Magendie's example of his commercial patient, the mental feelings incident to his varied fortunes, had a conjunctive influence with his diet, in regulating his alternate subjection to and immunity from disease. Individuals suffering from gout or gravel, have been known to forget their complaints in the bustle and anxiety of contested elections, although, during the whole of the time, they were taking into their stomach quite as large quantities of azotic aliment as they had before been accustomed to.

In noticing Dr. Marcet's work, we stated that while lithic or uric acid concretions are allowed to be the most usual form of calculus, a great number of other kinds are frequently met with. This circumstance, however, is unfortunate for Professor Magendie's azotic hypothesis; and accordingly we find him reluctant to admit the fact. All the calculi, he says, subjected to his own examination, have consisted of uric acid ; and the varieties detailed by Wollaston, Marcet, and others, are of exceedingly rare occurrence. Are these contradictory statements to be reconciled by the supposition, that in France, uric concretions are more common than in this country ? Or are we to seek assistance in the explanation of the enigma, by recollecting the proneness of speculatists to make facts bend to theory ?

Such, in brief, are Dr. Magendie's arguments for his chemical theory of calculous formation, and such are the objections

* It is the same with vegetable life. ' The marine plant, (for instance,) the ashes of which form soda, if sown in a box filled with earth that does not contain a particle of that alkali, and moistened with distilled water, furnishes it in as great quantity as if the plant had been growing on the borders of the sea, in a soil always inundated by brackish or salt water.'

to which it is exposed. His practice, however, we believe to be better than his theory; and we have great pleasure in referring to his work for some useful hints both on the dietetical and the medicinal management of the complaints in question*. To regulate and simplify the diet, will be found a most important ingredient in our curative or preventive indications in gravel and stone; and vegetable, as being more digestible, and more easily assimilated by some weak stomachs, than animal food, is often much more appropriate fare for individuals subject to these disorders. 'I have often,' says Mr. Brande, 'known a week's abstinence only from animal food relieve a fit of uric gravel, where the alkalies were of little avail; and in other cases, the same plan has been most successfully adopted; at the same time it must be remembered that if flatulency and other stomach symptoms arise from the want of usual animal diet, mischief will in most instances result†.'

In the paper from which we have made the above extract, are to be found some very philosophical intimations, and some very useful directions on the subject of calculus. Mr. Brande, we feel convinced, has duly appreciated chemical influences in the *rationale* and treatment of the disorders under consideration, without having failed to recognise the modifications such influences must receive from the peculiar circumstances that regulate the phenomena of life.

'It is,' he says, 'of the utmost importance, that the early symptoms of gravel should be carefully attended to; for we are often able with little difficulty to check their progress, and to form useful anticipations of the probable duration and extent of the complaint. It is in this stage, and this only, that we may rationally speak of solvent medicines; and that it is really in our power to prevent that kind of accumulation which ends in stone either of the kidney or bladder.' Mr. Brande then proceeds to inculcate the necessity of bearing in mind, that there are not very often to be found more than three varieties of gravelly or sabulous deposite: these are, first, and principally, the uric acid; secondly, the phosphate of lime; and thirdly, the phosphate of ammonia and magnesia. The two last constitute a *white* sediment in the urine, while the first forms a *red* deposite. Of the white, or phosphate caleuli, acids are the particular correctives; while for the red or uric gravel, alkalies prove the best remedies. Such is the general principle which, in the indications of practice or the institution of preven-

* An English translation of it has been published.

† "Observations on the Medico-Chemical Treatment of Calculous Disorders." By W. T. Brande. *Quarterly Journal of Science and Art.*

tive measures, ought never to be lost sight of. Instances sometimes occur, as indeed was before intimated, of persons taking alkaline medicines, such as magnesia and lime, as supposed correctives of gravel, and solvents of calculus, which have added to, in place of diminishing the offending material, by encouraging the deposition of fresh matter. Soda Water, for instance, not unfrequently produces abundance of white sand, ' which,' remarks Mr. B. ' the ignorance of the patient and his medical attendant lead them to refer to the solvent power of the medicine upon the stone, whereas great mischief is doing by giving the urine more than its usual tendency to deposite the phosphates, and consequently to augment the size of the calculus.' To counteract, then, the tendency to the formation of this white sand, acid medicinals ought to be employed, (*viz.* the nitric, the sulphuric, the muriatic,) which often operate a decidedly beneficial change upon the urinary secretion in the course of a very few days. The vegetable acids also are occasionally very serviceable, and these are especially adapted to cases of disorder in children, in which the white sand appears in abundance. It is to be remarked, by the way, that both in young persons, and in individuals of a more advanced age, this white sediment often takes place as a mere temporary consequence and indication of digestive derangement; in such cases, its appearance ought not to excite any alarm as to future or permanent dispositions.

As acids are correctives of the white concretions, so are alkalies of the red: and soda, potash, magnesia, and ammonium, are, according to the circumstances of the individual, to be had recourse to, as remedies for the lithic or uric calculi. Magnesia possesses the double advantage of being aperient as well as alkaline, and is often most conspicuously serviceable; but some caution is requisite even in the use of this medicinal, simple as it may appear. Very mischievous consequences have been known to result from its lodgement in the first passages, and when carried to an extreme, there is also danger of its encouraging that kind of deposite from the urine, which constitutes one of the species of the white sand. On the alkalies, both mild and caustic, and on the question of their mode of operating, we have already treated in analyzing Dr. Marcelet's volume.

We need not recapitulate. Our object, it will be perceived, has been throughout, to guard against illegitimate generalization, in reference both to diet and medicinals; and to prevent the reveries and abstractions of enthusiastic speculators from gaining ground, to the exclusion of sober theory and scientific inference.

Art. VII. 1. *Elements of Chinese Grammar.* By I. Marshman D.D. 4to. Serampore, 1814.

2. *A Dictionary of the Chinese Language.* By the Rev. R. Morrison, 4to. Parts I. and II. Macao, 1815, 1816.

3. *Dialogues and detached Sentences in the Chinese Language; with a free and verbal Translation in English* 8vo. Macao, 1816.

4. *The Sacred Edict.* Translated from the Chinese Original. By the Rev. William Milne. 8vo 7s 6d. London, 1817.

5. *Laou-Sengh-Urh, or, "an Heir in his Old Age."* A Chinese Drama. 12mo. 5s 6d. London, 1817.

WE can scarcely deem it necessary to disavow the slightest intention of affecting an intimate acquaintance with the Chinese language or literature. It would, indeed, be easy to draw up from authentic and accessible sources, and within reasonable limits, a general summary of European acquisitions upon those points; but this subject has been of late years so frequently referred to, and may be considered, on the whole, as so completely before the public, that we have felt it inexpedient to engage in the unprofitable, though not uninteresting task. Having, however, had occasion to examine the volumes before us, we cannot persuade ourselves to lay them aside, without briefly calling attention to a department of literature which has been of late so disinterestedly and successfully cultivated; embracing, at the same time, the opportunity of devoting a few pages to a simple statement of the labours of those excellent individuals who, while seeking to advance the eternal welfare of man, have incidentally conferred important obligations upon science.

A century back, it was the fashion to represent the Chinese as a race of philosophers, cultivating literature on a liberal scale, and founding their claims to honour and distinction on their diligence and success in the acquisition of knowledge. The vague and exaggerated language in which these general eulogies were pronounced by those who alone had the means of forming an accurate estimate, aided the deception; and for a time it was admitted as a fact not to be questioned, that China was the favoured seat of wisdom and learning, and that when labour and skill should have fairly unlocked the treasury of her science, the western world would be perfectly dazzled by the splendour of its stores. Labour and skill have at length achieved much of their allotted task; and the result has been, a lamentable abatement of the high claims of Chinese literature. A timid acquiescence in ancient forms and opinions, an unlimited admiration of established modes, an exclusive taste for frivolous discussions, a genius for trifling, which may vie with that of the good old times of the European schoolmen, may be traced throughout the

compositions of the accomplished literati of ‘the Celestial Empire.’ What, indeed, can be expected from the writers of a country where the most minute points of etiquette are under the guardianship of the bamboo, and where strangulation or beheading awaits the luckless trespasser upon established usage? We have recently met with the story of a miserable author, who, for some harmless, but unlicensed use of the emperor’s name, was, together with his innocent family, sentenced to death: the latter were indulged with a mitigation of their judgement, but the actual offender was left for execution. While we take it for granted that the inhabitants of China possess a fair average of the general allotment of natural talent, we imagine that we hazard nothing in affirming that, with all their literary vanity and ostentation, they are the most ignorant of civilized nations.

Whatever may be thought of its literature, the language, at least, of China, seems to possess some very extraordinary fascination, if we may form our judgement from the enthusiastic expressions of those who have made themselves acquainted with it. ‘*Lingua mirabilis! philosophica! divina!*’ exclaims Tourmont; and we are gravely assured by Dr. Montucci, that ‘when we once conceive an adequate idea of the admirable structure, mechanism, and energy of the Chinese Hieroglyphics, the sublimity of the invention has so great a power on our mind, that we regard it as descended directly from heaven; and nothing is seen, in the extensive field of philology, that can bear the faintest comparison in point of merit, to the Chinese language and writings!’ Dr. Marshman remarks, in moderate and rational language, that the pleasure resulting from the study of Chinese ‘is so great, and the field of research which it opens, so interesting, as scarcely to permit its being relinquished but with life itself.’

Much of this strongly expressed pleasure, is, no doubt, to be referred to the mere gratification arising from the surmounting of difficulty; something of it is also to be assigned to the very natural, though unsuspected tendency that exists in every mind, to exaggerate the value of that which has cost intense labour to attain; but the principal source of this over-wrought delight is, we apprehend, to be found in the nature of the language itself. Originally, as it should seem, representative of specific objects, and subsequently blended with characters of invention, the written medium has become a compound of imitative and arbitrary signs; and thus, by presenting to the eye and to the mind a species of hieroglyphical enigma, it excites curiosity, and keeps attention and expectation continually on the alert. Of this, however, we speak with great uncertainty; for, although we have not hitherto been able to find anything in the

literature of China which would tempt us to undertake the regular task of deciphering and acquiring the language, yet, we are willing to believe that, making every deduction for partiality and exaggeration, there may be in both attractions to justify the eulogies of their admirers. Without engaging in inquiries, which we have so imperfect means of solving, we shall proceed to give a general account of the works which more immediately demand our attention.

Dr. Marshman has laboured under peculiar disadvantages in the acquisition of this singular language. Though he had long felt an anxious wish to make himself master of its *arcana*, he was compelled, for a considerable time, to delay his entrance on this part of his studies, by the absence of all means of instruction; and when, at length, he was enabled to procure them, he was under the disheartening necessity of studying 'Chinese 'in Chinese, without being assisted by a single sentence from a 'Chinese author translated into any language.' By the aid of his Chinese master, his resolution and application overcame these difficulties, and it was not until three months after the completion and publication of his translation of Confucius, that he 'for the first time saw a Latin-Chinese dictionary.' From the Romish missionary Rodrigues, and from Mr. Manning, Dr. Marshman subsequently derived much valuable information. As a specimen of the indefatigable labour exerted in the progress of his inquiries, we may state the fact, that, for the purpose of ascertaining an important feature of the Chinese language, he actually, with the aid of his Chinese assistants, employed fifteen months in dissecting and analysing the whole of the characters in the Imperial Dictionary, amounting to 31,214 at the least, and possibly, to not fewer than 43,496 complicated forms. In the course of our examination of Dr. Marshman's work, we had made a series of notes which would enable us to give a tolerably complete abstract of its contents; but on revising them for that purpose, we find that it would be hardly practicable to make ourselves clearly understood without the occasional help of a few characters; and even if this did not make such an analysis wholly inexpedient, we should be deterred from it by the consideration that there are very few of our readers to whom it could be in any way interesting. The formation of the characters has been very laboriously deduced by the Dr. in the preliminary dissertation, but as he has stated the general results in the preface, we shall adopt his language in preference to our own.

' It is pretty evident, that from certain delineations of the chief objects of nature, sufficiently rude, it is true, but still such as a strong fancy might associate with the object, sprang the two hundred and fourteen Elements. Certain expressions of ideas once fixed upon,

these formed a basis on which to erect a superstructure. Some of them were soon applied figuratively; in other cases, certain additions placed above, below, or within the original character, were supposed capable of representing other ideas. At length two significant characters were combined with the view of representing by the union of the two, a third, which, in the opinion of the writer, partook in some degree, of the qualities of both. This once attempted, an almost boundless field presented itself to the view: each of these compound characters became in its turn a primitive or root, to which an Element—the head, the hand, the foot; fire, water, earth, stone, air, &c. being added, another idea was presented to the mind. If to a thousand of these primitives, only a hundred of the elements had been added, the result would have been a hundred thousand characters, produced by the combination of only three elements; but in perusing this essay, the reader will find, that these triple compounds are still in many instances, the primitive or root of a new character: in some cases this is extended to five, and in a few even to six elements united in one character, which, however, still expresses only one idea. Thus then the reader will find, that from two hundred and fourteen Elements, proceed about one thousand six hundred Primitives; which producing each from three to seventy four Derivatives, constitute the great mass of the Chinese written language.'

The colloquial medium of the Chinese, has not the slightest connexion with the written character; they are, in fact, two different languages,—if, indeed, the term may be applied to a series of characters with which sound is connected only in an arbitrary and conventional manner. Language, in general, is adjusted by the powers of the voice, and the analogies of sound; the written and the oral media, are calculated by each other, specific characters answering to peculiar sounds; and although those sounds vary in some respects as applied by different nations, yet, there is a prevailing resemblance which renders the alphabetic system of their various dialects, to a certain degree, intelligible to all. But in the system of China, the written marks, and the oral articulations, have no connexion with each other, except from an almost capricious application. The same character may have sounds attributed to it, as different as the utmost range of variety can supply, without in any degree altering its representative meaning, since the written medium addresses itself only to the eye. The *language*, strictly speaking, of the Chinese, contains, even when varied by the application of the four Tones, no more than 1781 monosyllabic 'intonations'; but, for the peculiar arrangement and construction of the system, with its complicated apparatus of initial and final powers, we must refer to the volume itself.

To the *Claris* is appended, with a minute *Praxis* and free translation, the *Ta-hyoh*, one of the four standard 'Books' of the Chinese, and which claims to be considered, of course,

concentrating the wisdom and knowledge of the literati of China, in reference to the particular points of moral doctrine which it enforces and explains. Making every allowance for the disadvantageous medium of a translation, and giving all due credit to the original for superior terseness and felicity of expression, we must venture our opinion that this venerated treatise, of which the text is assigned to Confucius, and the comment to his disciples, is, notwithstanding its high lineage and pretensions, abundantly common-place. We are not, however, quite sure that it is, as yet, correctly understood, for on comparing the present rendering with Mr. Morrison's translation in the *Horæ Sinicæ*, we find important variations. The primary doctrine, or, at least, that which we have understood to be such, appears to be differently stated: in the *Clavis*, it is 'self-government'; in the *Horæ Sinicæ*, it is virtue in general.

'From the Son of Heaven (the Emperor) down to the humblest peasant,—to all equally, the adorning of the person with virtue lies at the foundation.'

Horæ Sinicæ.

In the Appendix to the *Clavis*, the same sentence is thus rendered.

'From the Son of Heaven even to the common people, one rule applies, that self-government is the root of all virtue.'

In the composition of the "Chinese Dictionary," Mr. Morrison has taken as his ground-work, the "Imperial Dictionary" of Kang-he," but with many and important alterations and improvements. If we may judge from the specimens before us, it will not only be a complete *Thesaurus* of the Chinese language, but will contain many most interesting elucidations of the mythology, ethics, and literature of China. The Introduction comprises a considerable mass of valuable information respecting Chinese philology, and terminates with some severe criticisms on the Dictionary of M. de Guignes, of which, notwithstanding, Mr. M. allows the general merit. That Mr. Morrison is to be ranked among the high admirers of the language with which he has made himself so familiar, will appear from the very strong terms in which he expresses himself, though at the same time he justly ridicules the frigid raptures of those who have discovered unintelligible excellences, while betraying specific ignorance of real beauties, in the Chinese character.

'To convey ideas to the mind, by the eye, the Chinese language answers all the purposes of a written medium, as well as the alphabetic system of the West and perhaps, in some respects, better. The character forms a picture, which really is, or by early associations is considered, beautiful and impressive. The Chinese fine writing (when fully understood, by dispensing with all the minute particles and diffusive expressions, which are absolutely necessary to

give to sounds that variety which makes them intelligible in spoken language,) darts upon the mind with a vivid flash, a force and a beauty, of which Alphabetic language is incapable.'

The six sources from which the Chinese language is said to have been derived, are thus enumerated : 1. ' Resemblance to the object.' 2. ' Pointing out some property.' 3. ' Combination of ideas.' 4. ' Sound of the thing spoken of.' 5. ' Contraries, by inverting and reversing the character.' 6. ' Borrowed, supposed, or arbitrary characters.' The following citation from a Chinese writer, in celebration of the invention of letters, is, perhaps, quite in as good a taste as the greater portion of Eastern hyperbole.

' When letters were invented, the Heavens, Earth, and the Gods, were all agitated. The inhabitants of Hades wept at night, and the Heavens, as an expression of joy, rained down ripe grain. From the invention of letters the machinations of the human heart began to operate; stories false and erroneous daily increased; litigations, and imprisonments sprung; hence, also, spacious and artful language, which causes so much confusion in the world. It was on these accounts the shades of the departed wept at night. But, from the invention of letters, polite intercourse and music proceeded; reason and justice were made manifest; the relations of social life were illustrated; and laws became fixed. Governors had a rule to refer to; scholars had authorities to venerate; and hence, the Heavens delighted, rained down ripe grain. The Classical Scholar, the Historian, the Mathematician, the Astronomer, none of them can do without letters. Were there not letters to afford proof of passing events, the shades might weep at noon day, and the Heavens rain down blood.'

The various contents of the first division of the Dictionary, are distributed under the successive radicals, of which the character Iin-man, is the ninth. From much valuable and interesting matter arranged under this radical, we select the following illustrations of the Chinese opinions respecting the formation of the human race and the peopling of the world.

' From the time that the Yin and Yang combined, and the five elements intermingled, in the centre of the universe, where moisture and heat operated on each other, a man was produced. This man was by nature intelligent. As he gazed upon the heavens, he saw, darting forth from a star, and falling to the earth, a golden blaze of light. In approaching it, he found it to be an animated being, which he supposed was of the same species. The being addressed him saying, ' The wings have long embraced you; on the breaking forth of the fructifying principle, I knew that you had entered into the world.' Then plucking up certain plants, formed garments for the lower part of the body. He named the man Hwang Iaou, and informed him of the manner of creation; of the division of the heavens and the earth; the Yin and Yang; the separating the darkness from the light, &c.; that all things were produced from an egg.

first formed in water; that there were four other human beings formed, one at each of the four points of the compass. Having said this, the being disappeared, and the four persons flew to the spot, each from a different quarter. These five persons, by a chemical process, obtained, from an immense crucible, a male being, and also a female, the latter of whom was called Shay-neu, 'serpent-woman.' These, obtaining essential influence from the sun and moon, produced other human beings, who again united, and gradually filled the earth with people. Hwang-laou directed the dispersion of the first families, and supplied them with rafts to cross the seas and rivers, to whatever place the wind might drive them. Pwan-koo, an extraordinary person, whose origin is not known, came from the vast deserts. He was four times taller than other human beings; had horns on his head, and his teeth stood out of his mouth. He taught navigation more perfectly, and made passages through the mountains. All submitted to him, and he became the first king of men.'

The "Dialogues and detached Sentences" will be found extremely useful, not only to those who may be desirous of attaining the language itself, but to those who may feel an interest in tracing out the forms of expression, and the minor habits of common intercourse, prevalent in Chinese society. To the Dialogues are subjoined various particulars relating to weights and measures, the division of time, and different modes of epistolary and petitionary address. Both in this little work, and in his Dictionary, Mr. Morrison seems to favour the opinion, that the Chinese language is not strictly monosyllabic.

The "Sacred Edict" is a well-judged and valuable publication, and contains more matter directly to the point, in illustration of the internal and administrative system of policy by which the Chinese nation is governed, than we have ever before met with in a similar compass. The "Edict" itself forms a very small portion of the book. It is comprised in sixteen brief maxims, enforcing, 1—'The duties of children and brothers.' 2—'Respect for kindred.' 3—'Concord among neighbours.' 4—'The importance of husbandry.' 5—'The value of economy.' 6—'Academical learning.' 7—'The folly and wickedness of schism.' 8—'The knowledge of the Law.' 9—'The principles of good breeding.' 10—'Attention to the essential occupations.' 11—'The instruction of youth.' 12—'The evil of false accusing.' 13—'The consequences of hiding deserters.' 14—'The payment of the taxes.' 15—'The necessity of extirpating robbery and theft.' 16—'The importance of settling animosities.' Each of these injunctions is set forth in a brief and oracular manner. The "Edict" itself was originally promulgated by the great emperor Kang-he, as a short but comprehensive digest of civil duties. It was, however, found too laconic and senten-

tious in its style for general utility, and his son and successor wrote and published an ‘Amplification,’ which itself, as it afterwards appeared, required a commentary. This task was undertaken, and very respectably executed, by a Chinese Mandarin, who has studiously enlivened his paraphrase and explanation, by the introduction of ‘numerous proverbs, quaint sayings, colloquial phrases, and provincialisms,’ for the purpose of making the whole more acceptable and intelligible to the people. This volume contains an able and distinct translation, with very interesting annotations of the text, and of both commentaries. We would, however, suggest the impropriety of using so European and specific a word as ‘guillotine,’ in rendering the Chinese term for the instrument of decapitation. In one of Mr. Milne’s notes, we find the following specimen of Chinese humour. Having stated in the text that the natives of the North are remarkable for vivacity and promptitude, while the Southerns are dull and slow, their respective characters are thus illustrated.

‘Formerly in China, there was a Mandarin who had two servants, the one from the north of China, the other from the south. One day the Mandarin ordered the slow south countryman to carry out his little son to take the air. The servant let the child fall into a fish-pond; and went to inform his master, whom he found writing an official document.

‘Fearing to disturb him, he stood by quietly for the space of two hours, till the writing was completed. “What do you want?” said the Mandarin. “Sir,” said the servant, “the boy has fallen into the pond, and I came to beg you to send some person to take him out. “What! you scoundrel,” said the Mandarin, “have you stood here so long without telling!” “I durst not presume to disturb you, sir,” said the servant. The Mandarin ran to the pond; but found the child had been dead for some time. He was then so vexed that he would have no more south country servants, because they were slow and void of energy. On a certain day an unexpected affair required his immediate attention, and he was obliged to run a foot. When coming to the side of a small river, where there was no bridge or boat, he said, “I have hurried away without my horse; what shall be done?” His north country servant being with him, said, “No fear, sir, I will manage it.” So saying, he pulled off his shoes and stockings, and said, “If you will get on my back, sir, I will carry you through in a moment.” When they were about half through, the Mandarin said, “My good fellow, this is just what I like, the promptitude of you north country lads is very valuable. As a reward for this I will give you one of my maid servants in marriage.” The servant was so overpowered with instantaneous joy, that he had no patience to wait till they got to the other side, but set down his master in the stream and fell on his knees to thank him for his favour.’ pp. 179—180.

The “Drama” is the first fair specimen of the skill of the

Chinese, in a species of composition which has been successfully cultivated even among the most intellectual nations, only by men of the brightest imaginations, and of the most acute and observant minds. We are not told whether this play ranks high or low in the general scale of the dramatic literature of China, but we should infer from the statements of the introductory "View," that it may be considered as an average sample of the Chinese theatre. It is, however, so entirely and exclusively founded on native modes of feeling and action, as to abate very sensibly the gratification which it might otherwise convey. It is purely national, and consequently limited in its interest, excepting as an illustration of habits and emotions differing from our own. The drama of Greece, and that of England, partake of the character of universality, because drawn from the very fountain-head of human feelings and impulses, and supplied and enriched by the continual accessions of intellect and invention. The *theatre* of France never loses sight of the buskin and the mask : the stream of imagination never runs pure ; it is tinged with the muddy waters of the Seine, and savours throughout its current, not only of national, but of Parisian feeling. Even Molière, incomparably the most original dramatic genius that France has produced, has only broken the shackles of nationality in a few of his characters, though he has scattered the scintillations of his powerful and penetrating mind throughout his hastiest and most careless scenes. Perhaps, the most perfect example of a drama perfectly native in its construction, and yet invariably blended with the common sympathies and the general features of human nature, is to be found in the "Merry Wives of Windsor." Every thing in it is national and even local, down to Datchet-Mead and the buck-basket : but there is scarcely a feeling expressed that is not universal ; the jealousy of Ford, the frolicsome spirits of the Merry Wives, the silly importance of Slender, are as accurately characteristic of middle life in Germany, France, Turkey, and we would venture to add, China, as they are applicable to English minds and manners. Materials for nearly a similar drama might be found in Le Sage, in Cervantes, and in the Arabian nights, if an equal genius could be found to put them as happily together.

From Shakspeare to the "Heir in his old age," is a "heavy declension," but the cursory remarks which we have been led to make, are in some degree illustrative of the causes of the inferiority, the want of general interest, with which we have charged the Chinese play. The exaggerated and even superstitious views entertained by the natives of China, respecting filial piety, are the main springs of the various movements and vicissitudes of this drama. A wealthy old man, without a son,

having married his daughter to a person possessed of the harmonious, name of Chang-lang, takes a ‘second or inferior wife’ in the hope of obtaining ‘an heir in his old age.’ The principal wife, a well meaning, respectable sort of shrew, treats the old man’s nephew with so much asperity, as to compel him to seek shelter and comfort elsewhere. In the mean time, the second wife proves withchild, and Chang-lang, the son-in-law, vexed at the prospect of losing the family property, plots with the wife to effect the removal of this obstacle to his avaricious expectations and this is supposed to have been accomplished by the murder of the pregnant female. The remainder of the action turns upon the exemplary conduct of the discarded nephew in performing memorial ceremonies at the tombs of his ancestors, contrasted with the negligence and tardiness of Chang-lang; and the drama terminates with the re-appearance of the last wife with a son and heir, both of whom have been preserved by the wife of Chang-lang, from the machinations of her husband, who is now dismissed to poverty and infamy. The old gentleman concludes the play with dividing his property among his daughter, his nephew, and his son, expressing his delight at having obtained ‘an heir in his old age.’

*Art. VIII. The Annual Biography and Obituary. Vol. I. 1817.
Vol. II. 1818. Vol. III. 1819. 8vo. London.*

IT has hitherto been, and it must always, to a considerable extent, continue to be, a subject of deep though unavailing regret, that a large mass of valuable materials for general and for literary history, as well as for simple biography, should be lost to the world, by the absence of some effectual medium for the conservation of dates and documents. But although it is very desirable that the *memorabilia* of illustrious persons should be preserved in records early collected and safely deposited, yet, whether it be expedient to have recourse, in the very first instance, to the press, in preference to some more private and deliberate *custos rotulorum*, is a question of which the affirmative is liable to many objections. The only satisfactory sources of biography, must be sought for in the cabinets of the individuals themselves whose characters are under discussion, or in the *memoranda* of their confidants; and even these would lead to most erroneous estimates, unless checked by the *per contras* of antagonists, and balanced by a reference to the general summary of their recognised acts. It is, however, quite clear that some time must elapse before these indispensable materials can become accessible, and that in the mean time every attempt to supply their absence, can lead only to meagre, partial, or uncertain results. Contemporary history

and biography, even when derived from the purest and fullest sources, are entangled with multiplied difficulties, and liable to frequent and just suspicion. The partialities of friendship, the discolourings of enmity, the difficulty of ascertaining motives as well as actions, have all of them a more deteriorating effect on memorials written at the time, than on such as are subsequently drawn up, if not with more complete, at least with more equal evidence; if not with more interested, yet with more equitable feeling.

These considerations have been suggested by the present respectable essay, to supply a very important chasm in what we may be permitted to term, our floating literature. These volumes are valuable, inasmuch as they preserve the general outline and the leading facts of the lives of such individuals as come within the period which they embrace; but it is obvious that no diligence can obtain due materials for so considerable a mass of biography, and that if obtained, no individual could be found intrepid enough to venture the consequences of using them with entire impartiality. Though we are, on the whole, disposed to give credit to the Editor for having acquitted himself with general fairness and sufficient skill, yet, the probability is, that scarcely a single character in the volumes can be considered as distinctly and impartially traced. For this, however, we by no means impute blame to the Compiler: he seems to have availed himself of all accessible sources of intelligence, he has communicated the results of his inquiries in a clear and unaffected style and arrangement, and we hope that encouragement may be afforded him to continue a work which, under all disadvantages, he has contrived to make both interesting and useful.

Some of the articles are, of course, much more valuable than others. We were particularly gratified with the memoir of Dr. Thomson, who seems to have been the most active book-maker of his day. But we refer to the biographical account of him chiefly for the purpose of introducing the following extract. Dr. F., it seems, had written or edited a small octavo volume, under the title of Buchanan's Travels to the Hebrides, and in connexion with that publication, the writer of the memoir makes the following remarks.

' Here was a new field opened, for no professed modern traveller had ever entered those secluded isles, of Lewis, Harris, both the Uists, Barry, &c. some of which are distant no less than 70 miles from the main land, and none else but a missionary would ever have peregrinated thither. According to the deplorable account here given, "the wigwams of the wild Indians of America are equally good, and better furnished," than the cottages of the unhappy and oppressed peasantry of Harris. If the account which now lies open

before the writer of the present article be true, or even nearly correct, the African Society ought to send travellers thither, and Mr. Wilberforce, now that the slave trade has been happily abolished, should transfer his attention to those miserable shores. According to this narrative, the ancient manorial bondage still exists in all its horrors; the labours of fifty-two days in the year are demanded from some of the unhappy tenants; others of them are obliged to foster "their master's children," without wages: while the state of the "Scallag" is assuredly far inferior to that of the negro in the West Indies; for they both seem, indeed, to live and labour under the terrors and torture of the whip, but with this difference, that while the Æbudean slave is here represented as starving during the whole year, the slave of the torrid zone, has at least the chance of getting sleek and fat, during crop time! Humanity teaches us charitably to hope that the original Author was imposed upon; or that the Doctor was induced, by his representations, to colour and varnish an exaggerated tale! But if it be otherwise—and surely the subject is worthy of enquiry, by actual inspection on the part of the curious, inquisitive, and humane travellers of the present day—it is to be hoped that the public indignation will be aroused, and that the Scallags of those remote isles will at length be liberated from an illegal and intolerant bondage.' pp. 102—103.

In the Biography of the Duke of Norfolk, a charge is brought against his Grace, of having 'impounded' Mr. Taylor's translation of Plato, and of having 'conducted himself in a way 'that Tonson would have disdained, and Curril himself would 'have scarcely practised.' A charge like this ought not to have been insinuated, unless it could have been substantiated. Was there no impropriety, no eccentricity on the other side, to provoke such a measure? We are unacquainted with the facts, but we should suspect that the Duke must have taken some offence, probably without sufficient cause, before he could have adopted so violent a course.

The last of these volumes, though not equal, perhaps, to those of the preceding years, in interesting subjects, is decidedly superior in its execution. The *Silhouette* portraits are, very injudiciously, engraved in wood; the impressions are uncertain, and in many instances so broken and imperfect, as to convey no adequate idea of the original.

Art. IX. *A Churchman's Second Epistle.* By the Author of *Religio Clerici.* With Notes and Illustrations. 8vo. pp. 85. London, 1819.

THERE are few religious persons of refined or well cultivated minds, who have not had their feelings, not to say their principles, put repeatedly to a severe test by the offences that abound in what is termed the *religious world*. When the Church has for a long time enjoyed an immunity from external trials, it is inevitable that a larger portion of alloy should be found adhering to the sincerity of Christian profession. And if the period should be characterised by a general activity of zeal, a zeal deriving its impetus in some degree, perhaps, from the popularity and the secular advantages attaching under such circumstances to the best of causes, there will be the more reason to expect to find religion exhibited in combination with all the varied forms of human imbecility. It would be well if in the hands of hypocrites only, religion was doomed to become an "offence" on account of the repulsive aspect it is made to assume. But it suffers quite as much from the indiscretions, the inconsistencies, and the *bad taste*, which are chargeable upon many who have the interests of religion sincerely at heart. And these moral excretions will be the more luxuriant, in proportion to the heat diffused through the social system, and the impulse given to its active energies. In other words, the extension and prosperity of religion will too generally be attended by a deterioration of its purity in those who are brought the more prominently into contact with that dangerous ally, the world. Men who deserve the warmest praise for their exertions, may yet possibly require that some charitable allowance should be made, on the ground of human infirmity, in estimating their characters. It is not always the holiest, the humblest, or the wisest of men, who are thrown into situations of the greatest prominence, or who obtain the ascendancy in religious society, any more than in the world at large.

We have known excellent individuals who have discovered a somewhat morbid sensibility in reference to these natural concomitants of an extending religious profession. It is very possible to fix our attention upon the diseased appearances of society, till every thing shall seem to wear that character, and a desponding estimate shall be formed of the state of religion, highly unfavourable to our active enjoyment or usefulness. What was at first an honest zeal for the purity and honour of the religion of Christ, may be aggravated by personal encounters with what is rude or disgusting, into an impatience of human infirmities, which is in imminent danger of becoming misanthropical. In this state of mind, the good man may feel all the

Luther rising within him ; but not having quite a Luther's pro-vocation or his courage, he may be tempted to vent his indignation through his pen, and to become a satirist. Excellent expedient for lashing men into Christianity ! No doubt, even in the characters of the good, he will find matter enough to fill his pages, and to point his rhymes. And his " zeal for the " Lord of Hosts" may in this way display itself with a cleverness most creditable to his talents. But then, perhaps, he chances to open the sacred writings at that part where an inspired Apostle draws the portrait of a virtue of another complexion, and as he reads, it may occur to him that it was not in perfect exemplification of the charity which " thinketh no evil," which " rejoiceth not in iniquity," " is not easily provoked," " beareth all things, hopeth all things," that he was about to engage in becoming, if not the accuser, the reprobator of his brethren. One thing remains, which he may yet do, and as it will be more consonant with his best feelings, so it may perhaps be not less efficiently useful than the utmost cleverness of satire ; it is to pray for those he would reform, to pray for the peace of that Jerusalem he loves.

A good man would look back upon the period at which he felt tempted to dip his pen in satire, as one of danger to his character. He *might* have written with the amiableness and sanctity of feeling with which Cowper looked upon the world from which he had escaped. It was, however, more probable that he would have been betrayed into a different spirit, and that whatever good it is conceivable he might have effected, would have been at the cost of his own character. But still, it may be allowed him, on contemplating the follies and offensive inconsistencies which still survive to justify the feeling of indignation, to wish at times that they should meet with a censor who should lash them a little into the back-ground. He may indulge a not unlawful complacency in finding the work he could not stoop or trust himself to perform, fulfilled by some coarse hand, which is fit for no better office. It is true that the task is likely to be much worse done, probably without any intelligent discrimination as to the good and the evil which are found existing in combination, and more from a wholesale party hatred of the men, than from any nicety of perception in reference to the standard of excellence. He must be grieved in many cases to find that Religion itself gets some of the clumsy blows aimed by the dashing or ignorant assailant of the alleged hypocrisy or imbecility of some of the professors of religion. He will have reason too for surprise, sometimes, at the very selection of materials made by the satirist for his purpose, and it will occur to him how much better *stuff* for ridicule he could have furnished from his own observation, without being driven to all the in-

genuity of calumny in order to make out the tale. Upon the whole, he will feel that this strange ally of virtue is entitled to no thanks for his evil pains, although it may be hoped that some pious people will be made the more prudent, and some forward men the more cautious, by finding themselves laughed at.

The Author of this Churchman's Second Epistle is, in some respects, just the man for this dirty work. He discovers a singular industry in raking out materials from obscure and forgotten sources, as well as an impartial diligence in hunting through the publications of the day. He is in fact, a sort of literary scavenger. If there is to be found a quaint, or coarse, or profane phrase in the pulpit effusions of the seventeenth century, it is eagerly laid hold of in order to be pieced on to some supposed parallel passage from the Evangelical Magazine, or the Christian Observer. One must perforce admire the man for his reading. ‘The Notes,’ he tells us, ‘with which he has illustrated his text, have been collected at no slight expense of time and labour.’ Old plays, and fast sermons of similar date, are his chief authorities. Thus we have Randolph’s “Muse’s Looking Glass,” ‘a play in which there is some excellent good satire on the hypocrisy of the Puritans,’ and the “Newe Custome,” cited alternately with the Sermon of Mr. Feak at Blackfriars in 1683, Andrew Perne’s Fast Sermon, Mr. Evans’s at St. Clement’s, Bridge’s Prelatical Hugstyke, together with Dr. Womack’s “Aronbimnucha,” the histories of the Anabaptists of Munster, “Bonds and Bounds,” and other authentic documents equally illustrative of the dangers resulting to the Church of which this Satirist is so bright an ornament, from the British and Foreign Bible Society! But when we have given him praise for the industry discovered in his Notes, and for the smoothness of his verse, we must stop. We cannot say much for his originality, in representing the ‘Evangelicals’ of every sect as united in a Bible conspiracy against the Established Church, of the same kind and tendency as the supposed treason of the Puritans. It is a stale joke, and was at first a clumsy one. And then, the rogue, to class the Christian Observer, and the British Review, with the Eclectic Review, as fanatical gasometers of the same *genus*, when he knows that there is scarcely a subscriber to either of those Journals who would dare trust himself to read an article, much less purchase a number of our Sectarian work! But we must not insist upon breaches of politeness, where there are no terms kept with honesty.

It is a pity, however, we thought as we turned over some of his Notes, that this Satirist is a Churchman of any kind. Had he not felt bound to support this character, he might have dealt round his blows still more unreservedly. We could have direct-

ed him to a work, in which he would have found a far more various and extensive collection of piquant absurdities and indecencies extracted from pulpit compositions of a former period, than he has yet met with ; but then, unfortunately, they are all taken from the writings of Episcopal divines, and would not therefore tell quite so well. The work we allude to, is Robert Robinson's edition of Claude's *Essay* ; it is now scarce, but a copy may perhaps be met with, should our Author be contemplating a *Third Epistle*.

But our readers will probably expect that we should indulge them with an extract or two, and there is one paragraph in the sentiment of which we can cordially unite.

‘ Oh ! for that day, whenever it shall beam,
Which gives us back the coat without a seam !
When from all quarters of this earth combined,
One universal Church shall knit mankind,
To build their heavenly Salem then shall rise,
With one consent, the great, and good, and wise :
All sects united in a common band,
Join faith with faith, and mingle hand with hand ;
Together lift the sacrifice of pray'r,
And the slain Lamb's eternal supper share.’ p. 6.

But then the Poet goes off into the following exposition of his ideas of good Churchmanship.

‘ Religion once, when wiser paths we trod,
Was a plain, honest, quiet trust in God.
No creeds were bandied with polemic art,
And Faith, unwarp'd by fancy, sway'd the heart.
The good man, then, with little mental labour,
Honour'd the King, fear'd God, and lov'd his Neighbour :
Their several things to Heaven and Cæsar gave,
And thought no Bishop, but the Pope, a knave.
At Church on Sundays wore his smartest gear,
His purpose not to criticise, but hear :
Knew half the service, ere it came, by rote,
Join'd the responses, took no short-hand note :
Stood up to tune the psalm with all his might,
And mark'd the text, to con it o'er at night ;
Till the sixth head was seldom seen to dose,
And always waked in time to catch the close.
At meals, unless the Vicar was his guest,
Himself, ere touch'd, the smoking pudding bless'd :
Thank'd Heaven each night and morning for its care,
And to his prayer-book, only, look'd for prayer :
Seldom, if ever, could his alms refuse,
Kept Christmas cheer, and paid his Easter dues.
What by Religion now-a-days is meant ?
It means—if it means any thing—Dissent.
Not that avow'd defiance which of yore,

Grav'd on his front the bold opponent bore ;
But sleek and seeming friendship in its stead,
Which wears our livery and purloins our bread.' pp. 7—10.

We have seldom met with a plainer confession, as to what state of things it is that the beneficed opponents of Bible Societies, and Missionary Societies, and School Societies, would wish to have restored. Assuredly, Religion and Dissent do become in reference to such a system, closely identified.

It is not our purpose to track the Author through his abuse of the several religious societies above-mentioned. Now and then, he lights upon a fair subject of satire, were he but capable of treating it with fairness. As to the proceedings of that most unfortunate of all institutions, the London Society for promoting Christianity among the Jews, we marvel that with the assistance of that 'simple-hearted man,' Mr. Goakman, our Satirist did not feel tempted to expatiate a little more minutely upon so fertile a theme. Never, it must be admitted, were the contributions of Christian benevolence more rashly lavished, than they were upon that crude, unauthorized scheme for bribing converts from Judaism. No rational man can feel surprised that the first Society came to nothing, although he may differ from our Author in thinking the roguery of Frey and others, an excellent joke. The *obituaries* of certain religious magazines, afford another theme for—we dare not say ridicule, but severe reprehension. Here too we must regret that the Author, not always being able to distinguish the language of Scripture, in his attempts to be witty, falls into profaneness. Upon this subject, more particularly upon the obituaries of malefactors, we expressed our opinion at large on the first appearance of that very tract by W. P. Davies, which is referred to in the Notes.* To that article, we do not refer our Author, but we may refer our readers. As to the old calumny thrown upon Methodism, of leading to madness and fostering crime, we imagine that there is no help against it, and that it will continue to be said and sung in spite of all the contradiction it is daily receiving from our criminal records and from the annals of disease. Nothing would be easier than to reprimand upon this "Churchman," as Jeremy Bentham has done with a vengeance; but we have no inclination to enter upon the contest. *Religious advertisements* afford another handle to our Satirist. He quotes one in particular from the Evangelical Magazine, which appeared twelve years ago, of a sufficiently scandalous description, but it might have occurred to a writer of any candour, that these things had long ago worked out their

* Eclectic Review. N.S. Sep. 1814.

own remedy. The truth is, we suspect, that he has picked up some old numbers of different magazines at a book-stall, and is as ignorant of their present character, as he is of every thing connected with the sects he inveighs against, except such meagre information as he has gleaned at random from these sources, while loitering away an idle hour at Deighton's. Few of our readers will have any idea of what is referred to in the following lines.

‘Here Theological Booksellers unite
To kindle dying Puritanic light,
And scatter Pamphlets fitted for the many,
Tracts, Tales, and Hymn-books, one and two a penny.’

Who would suppose, that this passage commemorates the abortive project of some three or four booksellers eleven years ago, to obtain subscribers to a reprint of some old divinity? The Society was never formed, and the idea of scattering Tracts and Hymn-books, was never entertained by the parties. But *à propos* of booksellers, it is fortunate that there is at least one Anti Puritan to be found in that worshipful body, to be the publisher of this Churchman's Epistle and of *Don Juan*.

We must now take leave of our Author. We had intended to give some further extracts, but his pages are so full of ribaldry, that we find we must abstain. Upon the whole, there is one point of view in which such a production as this, is adapted to give some satisfaction. Reverting to the remark with which we set out, that offences of the description here satirized must needs come, one is led to reflect, on examining the catalogue drawn out with such malicious industry, is this all? And has the enemy been able to detect no worse instances of cant or impropriety in the public conduct and writings of the whole religious community, than these, notwithstanding he has pressed obsolete tracts and old advertisements into his service? We congratulate the Evangelicals of every name on this reluctant testimony to the almost unexceptionable character which it should seem they have been able to maintain. We have actually mentioned every thing in the shape of a charge brought forward by this Satirist, to which they would not have wished to plead guilty. We are ready to admit that at public meetings of the kind alluded to, as well as in the multitudinous effusions of the press, improprieties have been committed, and improprieties will be committed, which we should be glad to have put to flight so easily as by a flourish of the satirist's pen. But let the most be made of them in number and in enormity; still we reiterate, Are these all that can be adduced to swell the indictment? Then must the ever active principles of human weakness and depravity be under some powerful

control, some ruling master-motive, which renders it possible that all this extraordinary excitation of feeling and activity, this display of rude energy and inflamed zeal, should take place, without a far higher degree of eccentricity in the infinitely diversified movements of machinery so complicated. We are satisfied that nothing less than religion, the essential reality of religion, must be the spring and regulating principle of the whole.

We are tempted to add one more remark, and it is this. We are far from imagining that Religion 'means—if it means any 'thing—Dissent; but when we meet with such a specimen of Churchmanship as is exhibited by our clerical Satirist, it seems to us that we need not look very far for reasons to justify our setting a high value on our privileges as Dissenters. It is among the very foremost of the objections to an Ecclesiastical Establishment, that it commits to such men the cure of souls. Such an individual, were he a Dissenting minister, would be detested and shunned, as wholly unfit for the office he had fearlessly assumed. He might continue to rhyme, but he would soon cease to preach. It is otherwise with our Clerk. Wherever he can obtain a cure, he may safely and unanxiously pursue

'a humble Curate's parish plans,

And marry, christen, church, and publish banns.'

Behold, then, as Robert Robinson once said, on being disturbed and insulted in the midst of Divine service by the Cambridge gownsmen,—Behold our reasons of Dissent, written with a pen of iron upon brows of brass. "These are thy gods, O "Israel."

Art. X. *A Description of Greenland*, by Hans Egede, who was a Missionary in that Country for twenty-five Years. A New Edition. With an Historical Introduction, and a Life of the Author. Illustrated with a Map of Greenland, and numerous Engravings on Wood. 8vo. pp. 340. Price 12s. 1818.

A FACTITIOUS and most extravagant interest attaches just now, and will for some time to come, to the regions near the North Pole. It is one more illustration of the prodigious attraction that there is in mystery,—a natural provision, (may we not believe?) in the mind of man, for aiding to put it under the power of the world unknown, toward which it is passing.—The feeling excited by the project and outset of the recent expeditions, was immeasurably out of all proportion to any conceivable good that any mortal anticipated from even their completest success. And it is really one of the chief consolations felt for the general failure, and for the disappointment caused by the partial success, that there still remains over those regions a cloud of mystery to indulge our imaginations in.

It seems to be now brought within moderate probability, by the perseverance of the exploring spirit, that in two or three years more, it will be decidedly known, in what form the tracts of snow and ice and sea in that dark north-west are arranged, and whether there is or is not a communication with the remoter ocean. It will then be curious to observe how soon every one will cease to care about the matter, when once the questions so long agitated are practically answered. Let the adventures take their ships round the north-east, and the north-west extremities of America, and there will be excited, when this is known, a momentary tumult of exultation; but it will very soon come to be felt that those ultimate masses of sterility are just no better than Terra del Fuego, and Cape Parry and Cape Franklin,—or if those promontories are to have some names expressive of loyalty or patriotism,—will become of no more account than Cape Horn. If, on the other hand, a continuity of land shall be encountered in the north-east quarter, and thus an end put to all speculation and fancy, the whole subject and interest will instantly vanish like a dream, leaving all the long train of earnest imaginings, and theorizings, and strenuous practical efforts, protracted for ages, to be remembered as ‘much ado about nothing.’

Greenland, as stretching away into that night of our geographical knowledge, shares materially in the interest which must hover over those tracts yet some time longer. It has also of its own a circumstance of great excitement to the imagination, ‘in the thick veil that has been drawn for centuries on its eastern side, once the well-known abode of civilized and Christianized colonies. It has another attraction in having been, on its western coast, the scene of eminent Christian charity and zeal, in the missionary labours of that excellent fraternity whose energy conquers all extremities of climate, and whose patience is never exhausted by the perversities and incapacity of man. For its physical character and appearances, too, the tract is worth a description, when a man *has* staid long enough there to be able to describe it, though it would not have been worth his staying so long for such a purpose.

There can be little doubt, therefore, that this reprint of a book now growing rather old, will be an acceptable companion of the various new ones, which are from month to month making the most of our previous and our slowly progressive knowledge of the polar regions. The Author was one of those men who, on a day yet to come, will stand among the brightest and most exalted of the human race, when the far greater part of what has been accounted the most splendid, will be turned into “the ‘blackness of darkness.’” He was one of those men whose conception of happiness was what would to very many culti-

vated persons be an image of emphatic misery. His notion of happiness was that of devoting himself, through the best part of his life, to incessant, exhausting toils, amidst deprivation, rigours of climate, disgusting barbarism, obtuseness of understanding, and the profoundest heathen ignorance, in order to raise from such a region some tribute to the Saviour of the world, and to impart the blessings of his kingdom to some of these wretched outcasts. When his advanced age and failing strength could support this service no longer, he left his son to occupy the field, and spent his few remaining years in co-operating, at Copenhagen, by every aid within the compass of his knowledge and never-remitting zeal. His death, referred, by a typographical mistake, in the 'Sketch of his Life' here introduced, to the year 1758, took place about 1742, the year following that in which he published this work on Greenland, a translation of which was printed in England in 1745. We do not know that it has ever, till now, been reprinted.

To this edition, there is prefixed a well written and very entertaining 'Historical Introduction,' relating the discovery of the country, the visits and adventures of various navigators, the settlements and fortunes of the colonists, and the most characteristic particulars of both the people and the country.

The hideous bleakness of the tract did not prevent its being rendered prolific by imagination. The chief incitement to many of the earlier voyages, was 'a received opinion that the country contained numerous veins of gold, silver, and precious stones.' Old chronicles relate that

—'the Frieslanders, having made a landing upon the coast, discovered some wretched cabins just rising above the earth around which lay heaps of gold and silver ore. Each of the sailors helped himself to as much as he could carry away. But, when they were retreating to the shore, in order to re-embark with their treasure, they saw some human forms, as ugly as devils, issuing out of their earthen huts, armed with bows and arrows, and accompanied with dogs of vast size. Before all the sailors could reach the shore, some of them were seized by these frightful archers, who tore them limb from limb within sight of their companions. The Danish Chronicle adds, that this region is so rich that it is peopled only by devils.'

We think we have remarked it is not uncommon for legends of wild and barbarian fancy to contain this one point of sober sense and truth,—the association of riches and evil spirits.

The few recorded particulars are collected to form a scanty history of the Icelandic and Norwegian colony on the eastern coast, and of the very memorable circumstance of the preclusion of all further intercourse with them or knowledge of them, about the end of the fourteenth century, by the formation of an impenetrable barrier of ice. Many attempts were subsequently

made by the Danish government to reach the interdicted coast; but it seems extremely doubtful whether there was one instance of success, as relative to any discovered traces of the colonists. One adventurer pretended that he had come in sight of the shore, but that some unseen yet invincible obstruction debarred him from touching it: he made it out to be a great loadstone at the bottom of the sea. A formal and particular relation is cited of the success of a Danish admiral Lindenau, in gaining some unassigned northward part of the east coast, and even bringing away to Denmark several of the savage natives; but it is not pretended that he saw any relics, living or in monumental, of the Christian inhabitants; and the natives brought away by him, bore not the slightest specific resemblance, in visage or language, to the Norwegians. To one story affording a very slight glimpse of the colonists, a century and a half after the cessation of intercourse, Egede appears disposed to give some credit; it is that of a bishop Amund, of Iceland, who is said to have been carried by adverse winds so near the Greenland coast, as to see the people driving their flocks in the pasture grounds.

Nothing in the description is more remarkable than the intense *amor patriæ*, the absolutely desperate home-sickness, of each and all of the Greenlanders who were, at several times, always forcibly, brought away. It was impossible to reconcile them, even in any degree, to the country to which they were transported, and in which they were treated with studied kindness, excepting the necessity of a constantly precautionary management to prevent their throwing themselves away, in attempts to escape in boats in which it was inevitable for them to perish at sea. One of them eluded the vigilance and was lost. Others slowly pined to death. There is a curious story of their being in one instance excited to a transient animation. To amuse a Spanish ambassador, they were set to exhibit their wonderful dexterity in managing the little canoes peculiar to their country. The presents which he made them in consequence, they took a fancy to expend in equipping themselves in the Danish fashion.

' They were accordingly seen booted and spurred, with large feathers in their hats; and in these habiliments they proposed to serve in the cavalry of the Danish king. But these high spirits of the Greenlanders lasted only for a short time; for they soon relapsed into their usual melancholy. They became entirely absorbed with the idea of returning to their native country.'

It would seem that the fewer and simpler the relations which the human animal has to a tract of the earth, the stronger the attachment to it. At sight of some of the exemplifications of this, it is not easy to help being ashamed of a nature that can exhibit so much imbecillity. The Greenlander dotes to dis-

traction upon his matchless country, for it affords him a filthy hut, and the flesh, grease, and skins, of seals, with the luxury of whale oil on fortunate occasions, with plenty indeed of snow, ice, and tempest, into the bargain. It would be impertinent to allege that this is leaving social relations out of the account, for if whole families could be transferred to a better territory and economy of life, thus carrying the most interesting of the social relationships with them, they would doubtless all pine and perish together.

It is true that this work contains references to legendary ascriptions of we know not what fertility and beauty to parts of this realm of ice and fog. There is ancient talk of 'the choicest wheat,' and butter and cheese of such transcendent quality that it was specially set apart for the eating of kings and queens, and acorns of such size, besides being excellent victual, that, if we may thence infer that of the trees, the British oak dwindles into sixth-rate timber in the comparison. There may be some diminutive spots and favoured shreds where the frown of Nature is not absolutely black and perpetual, and there have been imaginations, besides those of the natives, capable of turning this into idle romance; in which operation they would be much assisted through the channel of loyalty, if it ever was the fact, that butter and cheese imported from Greenland into Norway, were put under a strict monopoly for the royal 'kitchen.' That kitchen excelled in the appropriate virtue of waste, if we may judge how much was consumed there by the fair import of the terms,—'a great quantity thereof was brought over to Norway.'

Very little is requisite to be said of the general character of Egede's book. It is written with all possible simplicity and honesty, with a pervading sentiment of piety, with an indulgent disposition toward the Greenlanders, and with a great deal of knowledge, from actual observation and experience, of the people and the country, with its productions and phenomena. The perfect artlessness of his manner gives sometimes a cast of weakness. It looks, at times, like somewhat of the character reflected of the 'feeble folk' to whose welfare he so long devoted and sacrificed himself. The whole style of his expression, (the translation being admitted as a faithful copy,) bears this character, but it is peculiarly obvious in the indications not unfrequently given of a considerable degree of credulity; a credulity partaking of infirmity of judgement, rather than that which a strong and accurate mind may acquire from the progressive experience and authentic testimony of strange things, rendering progressively less and less determinate than at an earlier stage of knowledge they had appeared to be, the lines of separation between the probable and the improbable, the possible and the impossible.

But at the same time he appears almost in the light of a sceptical philosopher when compared with the people among whom he lived, whose capacity of believing the monstruation of wild and superstitious tradition was altogether unlimited. To himself he might seem to be in a very rigorous exercise of judgement, while disbelieving so many things held in most serious faith all around him; and yet, might at the same time be beguiled by that popular faith into a degree of credulity to which he would not, in a different state of society, have been liable to yield.

He furnishes an ample selection of the feeble lunacies of Greenland fantasy and superstition. Their natural history has its krakens, mermaids, and other monsters. Their civil history has its race of dog-men, the form in which barbarian malice has preserved the tradition of the Norwegian colonists once settled on the west coast, and extirpated many ages since by the Skraellings, the savage race of which the present inhabitants are considered as the descendants. Their science, if such a term may be so applied, may be exemplified in their manner of explaining lightning and the aurora-borealis, which phenomena are caused, they say, by the souls of the departed playing at foot-ball in Heaven, with the head of a morse. Their science of practical application consists in spells and petty jugglery. In their religion, their ideas of their supreme being, denominated Torngarsuk, might be expected to be the types of whatever their sages, angekkoks, can conceive of sublimity. Their notions of the subject differ, but see how they vie with one another in elevation,—with one exception :

Some of the angekkoks say he is without any form or shape; others give him that of a bear; others again pretend he has a large body and but one arm; and some make him as little as a finger. There are those who hold he is immortal, and others, that a puff of wind can kill him. They assign him his abode in the lower regions of the earth, where they tell you there is constantly fine sun-shiny weather, good water, deer, and fowls, in abundance. They also say he lives in the water; wherefore, when they come to any water, of which they have not drunk before, and there be any old man in the company, they make him drink first, in order to take away its Torngarsuk, or the malignant quality of the water, which might make them sick, and kill them.'

There is another personage of great consequence in this mythology, the ‘grandame of the said Torngarsuk,’ or (as ‘others will have it) his lady daughter, a true termagant and ghastly woman, who is said to have a hand as big as the tail of a whale, with which, if she hits any body, he is at one stroke mouse-dead.’

She is said to dwell in the lower parts of the earth under the sea;

and has the empire over all fishes and sea-animals. The basin placed under her lamp, into which the train oil of the lamp drips down, swarms with all kinds of sea-fowls, swimming in and hovering about it. At the entry of her abode is a *corps de garde* of sea-dogs, who mount the guard, and stand sentinels at her gates to keep out the crowd of petitioners.'

None but the angekkoks, or priests, or enchanters, as they may be denominated, can make any attempt to get into her presence, and they must be accompanied and aided by a sort of guardian spirits, named Torngak. There is a curious description of the journey to the 'residence of this devil's grandame,' and the mode of obtaining the object of the enterprise, which commonly is, to compel her to break up, or rather to break up for her, a kind of enchantment, by which she selfishly and malignantly attracts into her vicinity all the fishes and other marine animals which are of the most importance to the Greenlanders, so that the good people would be in danger of perishing, unless something were done. Through many dreary scenes, and frightful scrapes, the wizzard and his guide reach at length—

'the apartment of the infernal goddess, who, offended at this unexpected visit, shews a most ghastly and wrathful countenance, pulling the hair off her head. She thereupon seizes a wet wing of a fowl, which she lights in the fire, and claps to their noses, which makes them very faint and sick, and they become her prisoners. But the enchanter or angekkok, (being beforehand instructed by his Torngak, how to act his part in this dismal expedition,) takes hold of her by her hair, and drubs and bangs her so long till she loses her strength and yields; and in this combat his familiar spirit does not stand idle, but lays about her with might and main.'

It is more to the purpose, however, than even all this 'drubbing and banging,' to catch and pull away some kind of charm which hangs about her face, for a description of which a reference is made to another work of our Author. It is this charm which draws and keeps all the fishes, and as soon as she is deprived of it, they instantly and eagerly make off to where they can meet with the nets, hooks, and harpoons of the Greenlanders.

This beldame's share of the space in the interior of the earth, seems, by the description, undesirable enough; but somewhere in that interior, is the region which is accounted the very best receptacle of departed spirits. And the rule of assignment of this happiest locality, is extremely remarkable, a striking singularity among the notions of barbarous tribes, and expressive of a feeling for which we might forgive them some of their silly dreams, and some of their disgusting habits. The preference given, in the allotment of abode, as mentioned in the following

extract, is the more remarkable as contrasted with the parallel part of the Scandinavian mythology, which confers the most delightful region of the other world on the souls of the most dreadful slaughterers, who, in evidence of their faithfully retaining their character and taste, will have the skulls of their enemies for drinking cups.

‘They have got no notion of any different state of souls after death; but they fancy that all the deceased go into the land of the spuls, as they term it. Nevertheless they assign two retreats for departed souls, viz. some go to Heaven, and some to the centre of the Earth; but this lower retirement is in their opinion the pleasantest, inasmuch as they enjoy themselves in a delicious country, where the sun shines continually, with an inexhaustible stock of all sorts of choice provision. But this is only the receptacle of such women as die in labour, and of those that, going a whale-fishing, perish at sea; this being their reward to compensate the hardships they have undergone in this life; all the rest flock to heaven.’

We understand the Author to mean females in the second descriptive specification,—‘those that, going, &c. &c.’, but we cannot be certain. The women have an active part allotted in the whale-fishery, the large boats of that service being rowed by them almost exclusively.

That the supposed difference of future destiny should not be great enough to threaten to any a state of misery, will appear less strange if we admit our Author’s estimate of the general character of the Greenlanders, whom he describes as nearly all very harmless beings.

‘Though they are yet subject to no government, nor know of any magistrates, or laws, or any sort of discipline, yet they are so far from being lawless or disorderly, that they are a law to themselves; their even temper and good nature making them observe a regular and orderly behaviour towards one another. One cannot enough admire how peaceably, lovingly, and united they live together; hatred and envy, strifes and jars, are never heard of among them. And although it may happen that one bears a grudge to another, yet it never breaks out into any scolding or fighting; neither have they any words to express such passions, or any injurious and provoking terms of quarrelling.’

It is admitted, however, that such a thing as a murder has been known to happen, in which case the retribution would be retaliation executed by the relatives of the murdered person. It is accounted just, and even benevolent, to destroy such persons as are believed to exercise a malignant power of witchcraft.

It is true, that with the praise of their harmlessness, the honest Missionary minglesthe most downright imputations of stupidity. And the accounts given by the missionaries of the United Brethren, confirm this estimate of their mental faculties, even to the length, we almost fear, of invalidating Egede’s judgement that

education might raise them generally to a respectable degree of the intellectual standard.

At the same time, they furnish one of the many exemplifications of the wonderful perfection to which the faculties may be disciplined under the influence of an immediate constant interest and imperious necessity. In the exquisite perceptions and adroitness displayed in catching seals, and fish, and fowl, we see what might be attained by them in other departments of exercise and improvement, were it possible to make the interest as pressing and compulsory as that of obtaining food. The descriptions of the manner of their prosecuting this grand business of their life, are among the most curious things in the book. And it almost entirely consists of curious things, described and related in the direct lively manner of a man most intimately conversant with the matters of which he is telling. The utter simplicity with which every thing is told, the absence of all management and nicety of phrase, will require that the reader should not be fastidious when perusing the parts descriptive of the inconceivably filthy and loathsome habits of the people. It is beyond the power of civilized comprehension how human creatures could ever have been content in such a condition. And it greatly heightens our admiration of the generous and disinterested spirit of the men that could, in order to promote their welfare, subdue the violent repugnance which it was impossible not to feel to living among them — There was a kind of propriety in reprinting the book, regarded in the light of a tribute to the admirable Christian benevolence of its Author; and we cannot doubt that it will also be acceptable to the public, at this time of zeal for missions and polar geography. We will terminate this notice with that account of a sea-monster which has been so often adverted to, the veracity of which, in the strict sense of that word, is beyond all doubt, while nevertheless it is likely enough that surprise and fear might unconsciously exaggerate the portentous phenomenon. It is observable that our Author does not precisely say that he himself saw it, though it seems reasonable to infer this from the positive terms he employs in the description. Referring to the legendary accounts of a variety of enormous marine animals, he says,

' But none of them have been seen by us, or any of our time, that ever I could hear, save that most dreadful sea-monster, that shewed itself upon the surface of the water in the year 1734, off our new colony in 64°. This monster was of so huge a size, that coming out of the water, its head reached as high as the mast-head; its body was as bulky as the ship, and three or four times as long. It had a long pointed snout, and spouted like a whale; great broad paws, and the body seemed covered with shell-work, its skin very rugged and uneven. The under part of its body was shaped like an enormous huge serpent, and when it dived again under water, it plunged backwards

into the sea, and so raised its tail aloft, which seemed a whole ship's length distant from the bulkiest part of the body.'

It may be remarked how vague the account is rendered by the adoption of so perfectly indefinite a standard of dimension as the size of 'a ship.' The bulk, nevertheless, must have been somewhat prodigious to have struck the witnesses as being so familiarized as they were to the sight of the largest known inhabitants of the ocean.

ART. XI. SELECT LITERARY INFORMATION.

Preparing for publication, a Series of Portraits of the British Poets, from Chaucer to Cowper, copied from the most authentic originals, and engraved in the line manner, by Engleheart, Warren, Wedgwood, &c. and in size and selection peculiarly adapted to the illustration of Mr. Campbell's Specimens of British Poets. To be completed in about twenty-five parts, each part containing six portraits.

In the press, and speedily will be published, the Abominations of the Jesuits Exposed; or their doctrines and morality contrasted with the principles and maxims of the ancient Heathens. Translated from the French of the Abbé Berthier, by George Russell.—This most extraordinary work, the original of which first appeared in Holland, in the year 1726, contains not less than 220 quotations from books published by the Jesuits themselves. These quotations are inserted, in their original Latin, at the foot of the page, under the corresponding passages in English; together with the names of upwards of 85 Jesuit authors from whose writings they are taken. The references will be found to be minute and satisfactory.

A posthumous poetical work is about to make its appearance, entitled "My Ledger's Legacy," being comic tales, &c. in verse, by the late Tim Bobbin the younger, author of "London, or the Triumph of Quackery."

Mr. Byewater is printing, Physiological Fragments; or sketches of various subjects intimately connected with the study of Physiology.

Samuel Lyons, Esq. recently dead, has left ready for publication, Remains of a Roman Villa at Bognor, in Sussex; containing 34 coloured plates, which will appear in a few days.

Mr. Borisow, a Russian gentleman, has a work in the press, on the Com-

merce of Russia, particularly of Peterburg, with the last export and import regulations.

Mr. George Woodley, author of "Redemption," will soon publish, in octavo, Cornubia, a descriptive poem, in five cantos.

The History and Antiquities of the Cathedral of York, by Mr. Britton, is just completed, and will afford an interesting present to the lovers of ancient English architecture. The work makes a handsome 4to. volume, and besides an ample history and description of that splendid edifice, contains 35 engravings, some of which are peculiarly beautiful; they are executed by L. and H. Lekent, Scott, &c. from Drawings by F. MacKenzie and E. Blois.

The first number of the Illustrations of Lichfield Cathedral, by the same author, has also appeared; and the fourth number of his Chronological Illustrations of the Antient Architecture of Great Britain.—This work is intended to furnish the antiquary and architect with a familiar and ample display of the styles, dates, and features of the ecclesiastical architecture of this country, from the earliest examples to the time of Henry VIII.

Proposals for publishing by subscription, an Historical and Descriptive Account of the Abbeys and Castles in Yorkshire. By Thomas Dunham Whittaker, LL.D. F.R.S. F.S.A. Illustrated by a series of views, drawn and engraved by W. Westall, A.R.A. and F. MacKenzie.—Conditions. The work will be divided into distinct portions, each portion to be complete in itself. The first will consist of Rievaulx and Byland Abbeys, and Helmsley Castle, in eleven numbers.—To be published in folio, to correspond with the "Views of the Caves in Yorkshire." A few copies will be taken off on large paper, with proof

impressions of the plates to illustrate "Whitaker's History of Yorkshire."—The first number to appear in November 1819, and to be published monthly, each number to contain three plates, with descriptive letter-press, price 10s. 6d.

Speedily will be published, an Essay on the Origin and Purity of the Primitive Church of the British Isles, and its Independence of the Church of Rome. By the Rev. William Hales, D.D. Rector of Killesandra, &c. 8vo.

In the press, a third volume, in 8vo. uniformly with the two already printed, of Sermons on the Practical Duties of Christianity; for Families. By the Rev. John Clapp, M.A. late Fellow of Balliol College, Oxford, Vicar of Long Benton, Northumberland, and Master of Lesterfield Grammar School, Cornwall.—At the same time will be published, a new edition of the former two volumes.

In the press, in a small pocket volume, Selections from the Old and New Versions of the Psalms of David. Being a course of singing psalms, arranged for general use in parish churches and chapels, upon the plan recommended by the late Bishop Gibson. By a Presbyter of the United Church of England and Ireland.

Mr. Joseph Hawkins is printing, in a

post 8vo. volume, a collection of pieces in verse, entitled, *The Harp; or, Poetical Hours.*

Mr. A. Simpson, author of "Observations on Hemeralopia," has a work nearly ready to appear, on the Preservation of Healthiness, and Prevention of Distempers among Mariners, &c. in Unkindly Climates.

Mr. W. Robinson, author of the "History of Tottenham," will soon publish, the History and Antiquities of Edmonton, with a map of the parish, and many other engravings.

Mr. T. Moule is preparing for publication, *Bibliotheca Heraldica*, in a royal 8vo. volume, with appropriate embellishments.

Mr. Frederick Accum has nearly ready, in an 8vo. volume, a Description of the Chemical Apparatus and Instruments employed in operative and experimental Chemistry, with sixteen 4to. plates.

Preparing for publication in one large volume, 8vo. a Greek and English Lexicon. By John Jones, LL.D. author of a "Greek Grammar," &c.

In the press, Travels in France in 1818. By Lieut. Francis Hall, 14th Light Dragoons, H. P. author of "Travels in North America."

Art. XII. LIST OF WORKS RECENTLY PUBLISHED.

BIOGRAPHY.

The Life of William, Lord Russell, with some account of the times in which he lived. By Lord John Russell. With a portrait engraved by Fittler. 4to. 1l. 11s. 6d. boards.

Some account of the Life of Rachael Wriothesley, Lady Russell. By the Editor of "Madame du Deffand's Letters." Followed by a series of letters from Lady Russell to her husband, William, Lord Russell, from 1672 to 1682; together with some Miscellaneous letters to and from Lady Russell. To which are added eleven letters from Dorothy Sidney, Countess of Sunderland, to George Saville, Marquis of Halifax, in the year 1680. Published from the originals in the possession of his Grace the Duke of Devonshire. 4to. 1l. 5s. boards.

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young persons; explaining the structure of plants, and the progress of vegetation. 12mo. 8s. boards.—Dialogues on Entomology, with 25 plates, are in the press.

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The History of Ancient Wiltshire, northern district. By Sir Richard

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A Song to David, by the late S. Smart, M.A. Translator of Horace. 12mo. 3s. 6d.—Composed during the Author's confinement in a madhouse, when denied the use of pen, ink, and paper. Neither Anderson nor Chalmers was able to obtain it for inspection in the works of the Poets.

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